in Sacrifices have "*Prajāpati*" as their *Devatā*. But the *Nairuktas* say that "*Narāśansa*" (i.e. they treat of men) is their *Devatā*. Or else (in such cases) *Devatā* may be "one's own option" or there might be many *Devatās*. Such practice is very common in the world, (that we say) that "*Deva* is *Devatā* or Holy guest is *Devatā* or father and mother are *Devatās*." (*N*. VII. 4)

(Contd. from page 80)

(II) The Mantras which are not used in a Sacrifice, may be attributed to "*Prājapati*." (i.e. the Lord of all beings—God.) This is the view of the *Yājñikas*. That is to say that *Prajāpati* (i.e. this name of God) includes all qualities which are expressed by different names as *Agni* etc. Durgāchārya says :— "अनिरुक्तो हि प्रजापतिः ।"

(III) But acccording to Etymologists (*Nairuktas*) such Mantras should be taken as having "*Nārāśansa*" as their *Devatā*. Now what is this *Nārāśansa* ?

Yāska says :— "तत्को नाराशंसाः ? यज्ञ इति काथक्यः । अग्निरिति शाकपूणिः ।"

According to Kāthakya it is "*Yajña*". Here "*Yajña*" means God. cf : "विष्णुः वै यज्ञः ।"

But Śākapūṇi says that "*Narāśansa* is *Agni*, because *Agni* is a common name of all Devatās."

Dayānanda here differs and offers a new interpretation of this word :—"नाराशंसा = मनुष्यविषयाः" "i.e. Such Mantras have human beings as *Devatās* as they treat of men." Durgāchārya also says :—"नराः प्रशंस्यन्ते येन स नाराशंसो मन्त्रः" ।

(IV) Or else *Devatā* may be determined by "one's own option" i.e. according to one's own desire. "अपि वा कामदेवता स्यात् ।" Here the word "*kāma*" means desire or option.

(V) "*Prāyo-Devatā*" i.e. such stanzas can be attributed to a number of *Devatās*. The number of *Devatās* has never been fixed so far. All respected persons e.g. God, holy guests, father and mother are *Devatās*.

Now what is the test for finding out the "*Devatā*" of a "*Mantra*" where the name of the *Devatā* or its mean
is stated (by *Yāska*) that in cases where no specific (mention of a *Devatā*) is traceable, there the "*Yajña*" (in which the *Mantra* is used) or "its component part is the *Devatu*". The Mantras, uscd elsewhere than the *Yajñas*, have *Prajāpati* (i.e, God) as their *Devatā*. This is the view of the *Yājñikas*. But there is another alternative to this (theory). The Etymologists maintain that these *Mantras* are "*Nārāśansas*" i.e. deal with mankind or there may be "one's own option or desire a *Devatā*". Human beings generally have some particular option or desire. There is a very common practice in the world in determining *Devatās* by (various) alternatives. In some cases, God, in others, Action (*Karma*), Mother or Father, or unexpected Holy Guest, or the Learned are (to be accepted as) *Devatās*. They are to be revered and respected. It must be borne in mind that they are worthy of respect because they are benefactors. This is the characteristic of a *Devatā*. The Vedic verses have their success in Sacrifices as their main object and therefore they have Sacrifices (*Yajñas*) as their *Devatās*.

(To summarise), in the ritual portion of the Vedas (*Karma-Kāṇḍa*) *Devatās* can be enumerated in this way. The Mantras composed in metres such as *Gāyatrī* etc. where the ordinance of God is revealed, "*Yajña*" or its component parts, *Prajāpati*, the Creator God, men, desires, learned men, guests, mother, father or the preceptor. But in *Yajñas*, the *Devatās* are the *Mantras* and God only.

Moreover, (in the *Nirukta* the words "*Deva* and *Mantra*" are explained in the following manner) :—

(6) "*Deva* is so called because he is donor or shining one or illuminator or has abode in the bright regions." (*N*. VII. 15)

(7) "The (word) "*Mantra*" is (derived) from the root √*Mantr* to ponder over (or to consult or deliberate)."
"The word "*Chandas*" is (derived from the root) √*Chad* to cover (or to cover over, i.e. a veil)" (*N*. VII. 12)

In these citations "*Dāna*" (donation) means to relinquish one's own proprietory rights and to create proprietory rights of another over a thing; "*Dīpanam*" means illumination, while "*Dyotanam*" indicates precepts etc. Here

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(6) "देवो दानाद्वा दीपनाद्वा द्योतनाद्वा द्युस्थानो भवतीति वा ।" (*N*. VII. 15)
(7) "मन्त्रा मननात् छन्दांसि छादनात् ।" (*N*. VII. 12)

God, learned men and human beings are called *Devatās* (as they donate gifts to others). The Sun and others (i.e. illuminaries), are called *Devatās* as they shine (*Dīpana*) or illumine. "*Dyotana*" indicates instructions (also). Hence mother, father, preceptor, and the holy guest are also called *Devatās*. God is *Deva* as He is illuminator, of all illuminators and as He lives in the solar or other rays or in the Sun itself or in the *Prāṇas* (vital airs).

This (view) is supported by the following evidence from the *Kaṭha Upaniṣad* :—

(8) "The Sun shines not there, nor the Moon and the stars,
These lightnings shine not, much less this (earthly) fire !
After Him as He shines, doth every thing shine,
This whole world is illumined with His light." (*KTU*. V. 15)

The Sun and others cannot illumine God. They shine and illumine after Him, Who is Self-luminous, These things have no independent light. Hence, God alone is one foremost Deity to Whom all adorations are due.

In the (following) stanza from the Yajurveda :—

(9) "The Sense-powers (*Devas*) reached not it, speeding on before."
(*YV*. XXXX. 4)

the word "*Deva*" signifies five sense-organs and the mind. They are so called because they are "*dyotakas*" (illuminators) of all objects, truth and falsehood and also because they convey to us (the sensations of) sound, touch, form,

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(8) "न तत्र सूर्यो भाति न चन्द्रतारकम्
नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वम्
तस्य भासा सर्वमिदं विभाति ॥" (*KTU*. V. 15)

This stanza also occurs in the *Muṇḍaka* (II. 2) and *Śvetāśvatara* (VI. 14)

(9) The complete stanza is :—
"अनेजदेकं मनसो जवीयो नैनद्देवा आप्नुवन् पूर्वमर्षत् ।
तद्धावतोऽन्यानत्येति तिष्ठत्तस्मिन्नपो मातरिश्वा दधाति ॥"(*YV*. XXXX. 4)
"Unmoving, the One (*Ekam*) is swifter than the Mind,
The sense-powers (*Devas*) reached not It, speeding on before.
Past others running, This goes standing.
In It, *Mātariśvan* places action." (*YV*. XXXX. 4)

taste and smell, The words "*Deva*" and "*Devatā*" have the identical meaning. The word "*Devatā*" is formed by adding suffix '*Tal*' to *Deva* in accordance with the aphorism "*Devāt-tal*" (*P*. V. 4.27), (i.e. suffix "*Tal*" be added to the word *Deva*)* without any change in the meaning. "*Stuti*" (praise) means a (faithful) description of one's merits or defects i.e. to offer a precise and correct statement of things regarding their merits or demerits. For instance, this sword, when struck, cuts exceedingly well. It is sharp-edged and shining. It does not break even if it is bent down like a bow. This is a statement of good qualities. The sword does not possess other merits. It is a "*Stuti*" (praise) of the sword.

The foregoing observation (regarding the significance of the *Devatā*) is applicable in all cases, where it occurs. But this rule is restricted to the 'Action-portion' (*Karma-Kāṇḍa*) only. As regards the worship and knowledge-portions (*Upāsanā-kāṇḍa* and *Jñāna-kāṇḍa*) and the *Niṣkāma* section (i.e. where actions are performed without any selfish motive) of the (*Karma-kāṇḍa*) are concerned, the word "*Iṣṭa-Deva*" denotes God ; because the attainment of God is prayed there. In the "*Sakāma* section" (i.e. where actions are stated to be done with some self-motive) of (*Karma-kāṇḍa*), *Deva* also means God as we pray to God for the accomplishment of the desired objects of enjoyment. This clearly establishes the difference between (*Sakāma* and *Niṣkāma* sections of the *Karma-kāṇḍa*). The (underlying) purport of the Vedas is that reference to God should not be omitted anywhere in them.

The evidence (in support of this view) is furnished from the *Nirukta* :—

(10) "Because of the highly magnanimous character of the *Devatā* (i.e. God), His one (universal) soul is variously eulogised. Other *Devas* (mentioned in the Vedas) are only the parts (i.e. manifes-

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* "देवात् तल् ।" (*P*. V. 4.27)

(10) "माहाभाग्याद्देवताया एक एवात्मा बहुधा स्तूयते । एकस्यात्मनोऽन्ये देवाः प्रत्यङ्गानि भवन्ति । कर्मजन्मान आत्मजन्मानः । आत्मैवैषां रथो भवत्यात्मा-श्व आत्मायुधमात्मेषव आत्मा सर्वं देवस्य देवस्य ॥" (*N*. VII. 4)

Dayānanda has laboured here to prove that plurality of gods, which is being wrongly interpreted by the European scholars, is only emanation of the One and only One God. All plurality is only imaginary —an idea, which is really already expressed clearly and distinctly in the following verse :— (Contd.)

tations) of one (Supreme) Soul. They have come into existence, because of His (manifold) acts. Their birth is due to that Soul. Their *Ratha* is God (i.e. the One Universal Soul). Their *Aśvas* (horses) are God. Their weapons are also the same Soul. That Soul alone is all the *Devas*." (*N.* VII.4)

(That is to say) of all the *Devatās* which are helpful in our daily life, the Supreme Soul (God) is the topmost *Devatā*, because that One Soul is the Most Magnanimous i.e. He alone possesses all qualities e.g. Almightiness etc. No other *Devatā*, can claim *Devatā-hood* before Him, because all the Vedas repeatedly enjoin in various ways, the adoration of only One All-

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(Contd. from page 84)

"इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान् ।
एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥" (*ṚV.* I. 164.46)

"They call Him *Indra*, *Mitra*, *Varuṇa*,
And *Agni*; He is the divine *Garutmān*,
To what is One, the poets (*Sad-Vipras*) give many a name.
They call it *Agni*, *Yama*, *Mātariśvan*."

The same idea of "one God" is also expressed in the following verse from the Ṛgveda :—

"रूपं रूपं मघवा बोभवीति ।"

The oneness of God is clearly further described in the following stanzas :—

"तदेवाग्निस्तदादित्यस्तद्वायुस्तदु चन्द्रमाः ।
तदेव शुक्रं तद् ब्रह्म ता आपः स प्रजापतिः ॥" (*YV.* XXXII. 1)

"Even He is *Agni*, He is *Āditya*, He is *Vāyu*, He is *Candramas*, He is *Śukra*, He is *Brahma*, He is *Āpas*, He is *Prajāpati*."

"अग्ने भूरीणि तव जातवेदो देव
स्वधावोऽमृतस्य नाम ।
याश्च माया मायिनां विश्वमिन्व
त्वे पूर्वीः सन्दधुः पृष्टबन्धो ॥" (*RV.* III. 20.3)

i.e. "Many are Thy names, O *Agni*! Immortal, God, Divine, *Jātavedas* and many Charms of charmers, All-inspirer, Have they laid in Thee, Lord of true attendants,"

pervading Soul (i.e. God) who is one without a second, and is self-sufficient. The other *Devatās* which we already have enumerated or whom we shall enumerate later on, are figuratively the limbs of that One Universal Soul. They are manifestations of a small portion of His great power. Here the word "*Pratyaṅga*" is formed from the root √*Añca* with prefix *Prati* i.e. having contact with all limbs.

These (*Devatās*) are Action-Born (*Karma-Janmānaḥ*) because their birth (origin) is due to His acts. They are also called "*Ātma-Janmānaḥ*" as their birth is due to Divine Might.

God is the "*Ratha*", i.e. the resting place (*Ra* + *tha* i.e. *Ramaṇa-sthāna*) of all these *Devatās*. He is their "*Aśva*" i.e. the cause of movement. He is their weapon by which they triumph. He is their arrows by which they destroy calamity. (In short) He is all in all of the *Devas* i.e. their generator, sustainer, over-lord and benefactor. It must be borne in mind that there is nothing nobler and higher than God.

The following citations (from the Vedic text) are a few pieces of evidence to support this view :—

(11) "The thirty three *Devas* who assemble in our sacrifice (*Yajña*) receive their shares and return (them to us) two-fold."

(*ṚV*. VI.2.35.1 or VIII. 27.1)

(12) "Eulogise (by) thirty three (*Devas*) and peace be established (among all created beings). God—the Lord of creature—is their over-lord and Controller." (*YV*.XIV.31)

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(11) 'ये त्रिंशति त्रयस्परो देवासो बर्हिरासदन् ।
विदन्नह द्वितासनन् ॥" (*ṚV*. VI· 2.35.1. or VIII. 27.1)

This verse has differently been translated by Sāyaṇa :—

"May the three and thirty divinities sit down upon sacred grass : May they accept (our offerings) and bestow upon us both (sorts of wealth)." (*RV*. VIII. 27.1)

(12) "त्रयस्त्रिꣳशतास्तुवत भूतान्यशाम्यन् प्रजापतिः ।
परमेष्ठ्यधिपतिरासीत् ॥" (*YV*. XIV. 31)

Griffith translates it thus :—

"With thirty three they praised : living beings were happy, Prajāpati, the Supreme, in place, was over-lord."

(13) "Whose riches, the thirty three gods constantly watch and protect; who can now locate his treasures which are (secretly) guarded by the thirty three gods ?" (*AV*. X. 7.23)

(14) "The thirty three *Devas* accomplish their functions (duties) in God's creation (Lit. body). Only a few learned in the *Vedas* comprehend these thirty three *Devas*." (*AV*. X. 7.27)

(15) "He verily said : 'these are their majestic powers that are thirty three *Devas*.' Who are these thirty three *Devas* ? (They are)

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(13) "यस्य त्रयस्त्रिंशद्देवा निधिं रक्षन्ति सर्वदा ।
निधिं तमद्य को वेद यं देवा अभिरक्षथ ॥" (*AV*. X. 7.23)

"Whose secret treasure evermore the more the three and thirty Gods protect ?

Who knowth now the treasure which, O Deities, Ye watch and guard ? (Griffith)

Here the word "*Nidhi*" means "seeret treasure". According to Prof. Goldstrucker it is "the primitive, preserved Veda, identified with *Skambha*."

(14) "यस्य त्रयस्त्रिंशद्देवा अङ्गे गात्रा विभेजिरे ।
तान् वै त्रयस्त्रिंशद्देवान् एके ब्रह्मविदो विदुः ॥" (*AV*. X. 7.27)

"The three and thirty Gods within his body were disposed as limbs :

Some deeply versed in Holy Lore, some know these three thirty Gods." (*Griffith*)

Here the phrase "अंगे गात्रा विभेजिरे" has been translated by Griffith as 'were disposed as limbs'. Ludwig also shares this view. According to Muir "found their several bodies," but Subernman clears it as "distributed the limbs among them."

I have translated all these verses above according to Dayānanda whose explanation of "thirty three gods livlng in our bodies" is interesting genuine and correct. These views are given in foot-notes for comparison.

(15) "स होवाच महिमान एवैषामेते त्रयस्त्रिंशत्त्वेव देवा इति । कतमे ते त्रयस्त्रिंशदित्यष्टौ वसवः, एकादश रुद्राः, द्वादशादित्यास्त एकत्रिंशत् । इन्द्रश्चैव प्रजापतिश्च ॥ त्रयस्त्रिंशाविति ॥" (*SB*. XIV. 5)

eight *Vasus*, eleven *Rudras* and twelve *Ādityas* (Suns). Thus (numbering) thirty one. (By adding to them) *Indra* and *Prajāpati*, they become thirty three." (*SB*. XIV. 5)

(16) "What are the *Vasus* ? *Agni* (fire), Earth, Wind, *Antarikṣa* (the space between the earth and heaven), *Āditya* (the Sun), *Dyaus* (i.e. celestial region), *Candramas* (the Moon) and *Nakṣatras* (stars). These are "*Vasus*" as (this every thing) (i.e. the entire creation) is well placed in them. They are the abodes of every thing. They are called "*Vasus*" because they are dwelling places (√*Vas* to reside) of this every thing." (*SB*. XIV.5)

(17) "What are *Rudras* ? The ten *Prāṇas* (vital airs) in human body and *Ātman* (soul) as the eleventh. They make (a man) weep, when they leave this body. They are so called as they cause us to weep (√*Rud* to weep)." (*SB*. XIV.5)

(18) "What are the (twelve) *Ādityas* ? They are twelve months in a year because they take away every thing, The word *Āditya* is from the root √*Dā* with prefix 'Ā' to take away." (*SB*. XIV.5)

(19) "What is "*Indra*" and what is "*Prajāpati*" ? "*Stanayitnu*" (i. e. Thundering cloud) is *Indra* and *Yajña* is *Prajāpati*. What is *Stanayitnu* ? It is *Aśani* (i.e. thunder bolt). What is *Yajña* ? It is "*Paśus*"." (*SB*. XIV. 5)

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(16) "कतमे वसव इति ? अग्निश्च पृथिवी च वायुश्चान्तरिक्षं चादित्यश्च द्यौश्च चन्द्रमाश्च नक्षत्राणि च एते वसवः। एतेषु हीदँ सर्वं वसु हितम्। एते हीदँ सर्वं वासयन्ते। तद् यदिदँ सर्वं वासयन्ते तस्मात् वसव इति।।" (*SB*. XIV. 5)

(17) "कतमे रुद्रा इति ? दशेमे प्राणा आत्मैकादशः। ते यदस्मात् मर्त्यात् शरीरात् उत्क्राम्यन्त्यथ रोदयन्ति ; तद् यद् रोदयन्ति तस्मात् रुद्रा इति।।" (*SB*. XIV. 5)

(18) "कतम आदित्या इति ? द्वादश मासाः संवत्सरस्यैत आदित्याः। एते हीदँ सर्वमाददाना यन्ति। तद् यदिदं सर्वमाददाना यन्ति तस्मात् आदित्या इति।।" (*SB*. XIV. 5)

(19) "कतम इन्द्रः कतमः प्रजापतिरिति ? स्तनयित्नुरेवेन्द्रो, यज्ञः प्रजापतिरिति। कतमः स्तनयित्नुरिति ? अशनिरिति। कतमो यज्ञ इति ? पशव इति।" (*SB*. XIV. 5)

(20) "What are the three *Devas*? They are these three regions (*Lokas*). All the *Devas* (reside) in them. What are the two *Devas* ? They are "*Anna* (i.e. food) and *Prāṇas*" (i.e. vital airs). What is "*Adhyardha*" ? It is the Purifier." (*SB*. XIV. 5)

(21) "They say this. This (air) alone is purified. Why is it called "*Adhyardha*" ? Because it spreads throughout the world.

Who is the One *Deva* ? It is *Brahman* (i.e. the Omnipresent God). They say." (*SB*. XIV. 5)

The following is the import of these extracts :—

It is evident that the Brāhmaṇas explain the meaning of the Vedic verses. (The above, quotation from the *Śatapatha Brāhmaṇa*) is a statement from Yājñavalkya to Śākalya. There are only thirty three gods (viz.) the eight *Vasus*, the eleven *Rudras*, the twelve *Ādityas* and *Indra* and *Prajāpati*.

The eight *Vasus* are the fire, the earth, the air, the region between the earth and the Sun, the Sun, *Dyau*, (i.e. illuminary regions) the Moon, the constellations. These eight are called "*Vasus*." *Āditya* means the Sun. Its rays or light is *Dyau*. Solar rays illumine the regions round about the Sun or the earth. *Agni* is the terrestrial fire. They are called *Vasus*, because the entire creation is established in them. Moreover, they are the abodes of all beings. The *Agni* and others being dwelling places of all are styled as *Vasus* (derived from the root √*Vas* to dwell).

The following are the eleven *Rudras* viz ; ten *Prāṇas* in human body and one *Ātman* (soul). Thus collectively taken *Rudras* are eleven. The ten *Prāṇas* (vital airs) are : (I) *Prāṇa* (i.e. air inhaled), (II) *Apāna* (i.e. out-breath), (III) *Vyāna* (i.e. the air causing the bodily organs to move), (IV) *Samāna* (i.e. the air having its seat in the cavity of the naval and is essential for digestion), (V) *Udāna* (i.e. life-wind which rises up the throat and enters into the head), (VI) *Nāga* (i.e. the wind which is expelled by eructation), (VII) *Kūrma* (i.e. an outer wind of the body causing the opening and closing of eye-lids), (VIII) *Kṛkala* (i.e. cause of yawning), (IX) *Devadatta*

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(20) "कतमे ते त्रयो देवा इति ? इम एव त्रयो लोकाः । एषु हीमे सर्वे देवा इति । कतमौ द्वौ देवाविति ? अन्नं च प्राणाश्चेति । कतमोऽध्यर्ध इति ? योऽयं पवत इति ।" (*SB*. XIV. 5)

(21) "तदाहुः । यदयमेक एव पवत इति । अथ कथमध्यर्ध इति ? यदस्मिन् इदं सर्वमध्यार्ध्नोत् । तेनाध्यर्ध इति । कतम एको देव इति ? स ब्रह्मेत्याचक्षते ।।" (*ŚB*. XIV. 5)

(i.e. which produces hunger), (X) *Dhanañjaya* (i.e. the wind that remains in the body even after death and makes it swell). When (at the time of death) they (*Rudras*) go out of the mortal body, the relatives of the deceased person weep. Because they make people weep, therefore they are called "*Rudras*" (derived from the root √*Rud* to weep).

Here are the twelve *Ādityas* (the Suns). The twelve months beginning with *Caitra* (*March*) and ending with *Phālguṇa* (*February*) should be taken as twelve Suns. These twelve months are so called because (I) they revolve and swallow up the whole creation from all directions (derived from the root "√*Dā*", prefixed by *Ā* : to take away) or (II) they bring on all created beings nearer and nearer at every moment to the life's end, or (III) they move like a wheel and thus gradually bring about the decay of all parts of the successively created things and finally the inevitable death.

Because of their mighty powers, thunder and lightning are called *Indra* (i.e. *Indra* from the root √*Indi* to have mighty power).

Yajña is the animals. It is called (here) *Prajāpati*. The word *Prajāpati* is used here in secondary sense because both the animals and *Yajña* are the cause of human prosperity.

All these collectively are called thirty three *Devas*. As the word "*Deva*" is derived from the root √*Divu* to shine, to give, to conquer etc. this epithet is given to them in a secular sense (i.e. because they shine or give light or happiness to the world).

The Three *Lokas* (i.e. regions) are also called *Devas*. What are they? The author of the *Nirukta* says here :—

(22) "*Dhāmans* (i.e. *Lokas*) are three viz. ; '*Sthānas*' (regions), '*Nāmans*' (i.e. names) and *Janmans* (i.e. births)." (*N*. IX. 28)

(The three *Lokas* are explained in the *Śatapatha* as follows :—

(23) "These (regions) are the three *Lokas*. The *Vāk* (i.e. speech) is this (earthly) *Loka* ; *Manas* (i.e. mind) is *Antarikṣa* and the *Prāṇa* (vital air) is that (i.e. the uppermost region)." (*SB*. XIV.4)

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(22) "धामानि त्रयाणि भवन्ति—स्थानानि, नामानि, जन्मानि ॥ इति ॥" (*N*. IX. 28)

(23) "त्रयो लोका एत एव । वागेवायं लोको मनोऽन्तरिक्षलोकः, प्राणोऽसौ लोकः ।" (*SB*. XIV. 4)

These are also the three *Devas* :—

The food (*Anna*) and the breath (*Prāṇa*) are the two *Devas*.

"*Adhyardha*" which is also called "*Sūtra-ātmā*" (i.e. life-thread) of the whole cosmos is "*Vāyu*" (i.e. wind) as it causes the whole world to grow. This is also called *Deva*.

But, are all of them to be invoked or worshipped ?

No. It is only Brahman, who alone is to be worshipped. He is the Creator of the universe, Almighty, the Object of all worships and adorations, All-sustainer, Omni-present, the Origin of all, Eternal, All-consciousness, All-bliss, Unborn, Just and has other such (qualities and) attributes. He alone, the One, the thirty fourth *Deva*, the Supreme Lord is to be worshipped by all men. He alone is the ultimate goal of all the Vedas.

The Āryas, who adhered to the path, prescribed in the Vedas, always worshipped Him alone (in the past), do worship Him (in the present) and will continue to worship Him alone (in the future). The worship of a deity other than Him results in non-Aryan character of human beings. It is an established fact.

The (undermentioned) evidence supports this view :—

(24) "One should worship *Ātman* (i.e. Omni-present Soul—God) alone. If some one happens to say to some one who proclaims another than *Ātman* (i.e. God) as dear (God) then he would lament for what is dear to him, most probably it would be so. He should worship *Ātman* (i.e. God) alone as dear. He, who worships *Ātman* alone as dear ; his Dear One (i.e. God) does not lead him to ruin. He who worships another deity, knows nothing. He is like a beast among the learned men (*Devas*)." (*SB*. XIV. 4)

From this historical document it is quite evident that the Aryans were never the worshippers of another than God.

The final conclusion, therefore, is as follows :—

The word *Deva* contains all the ten meanings of the root √*Divu*, viz ; (I) play, (II) desire to conquer, (III) general activity, (IV) glory, (V) praise,

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(24) "आत्मेत्येवोपासीत् । स योऽन्यमात्मानः प्रियं ब्रुवाणं ब्रूयात् प्रियꣳरोत्स्यतीतीश्वरोह तथैव स्यादात्मानमेव प्रियमुपासीत । स य आत्मानमेव प्रियमुपास्ते न हास्य प्रियं प्रमायुकं भवति । योऽन्यां देवतामुपास्ते न स वेद यथा पशुरेवꣳ स देवानाम् ॥" (*SB*. XIV. 4)

(VI) delight, (VII) rapture (*Moda*), (VIII) sleep, (IX) beauty (*Kānti*) and (X) progressiveness (*Gati*). These meanings are applicable equally in both the cases. But (the difference between God and other *Devas* is that) all other *Devatās* receive light from God, while He (GOD) alone is Self-effulgent. Of these (10 meanings) *Krīḍā* (i.e. sport), *Vijigīṣā* (i.e. desire to subdue the wicked), *Vyavahāra* (i.e. daily routine), *Svapna* (i.e. sleep), *Mada* (i.e. despair) are mainly the worldly activities. The *Devatās* e.g. fire etc. are the causes of success in daily activities. Here also we cannot discard entirely the sense of God, because He is a (universal) All-pervading (force) and the Creator and Supporter of all.

But *Dyuti* i.e. luster or enlightenment, *Stuti* i.e. the statement of one's real merits, *Moda* i.e. delight, *Kānti* i.e. glory or beauty, and *Gati* i.e. knowledge, advancement and acquisition are directly and precisely the qualities of God. As other *Devatās* derive their powers from God, i.e. these qualities exist in them in secondary sense ; so God's Devatāhood is primary and in case of others it is secondary only.

Some people raise objection here. As the Vedas ordain the worship of both, the sentient and non-sentient beings, their authoritativeness becomes dubious. (To meet this objection) we maintain that this is erroneous. God has imparted specific qualities in all the objects. For instance, He planted the eyes with a specific power of grasping the form and colour. Hence, only he, who has eyes, is able to perceive and not the blind. Hence, this objection is as futile as the one as to why God has not given us power to see the form and colour without the help of the eye and the Sun. (The word "*Pūjā*" does not mean only worship. In reality it means proper treatment). The word "*Pūjā*" has the (following) synonyms, viz ; *Satkāra* (i.e. to treat properly), *Priyācaraṇa* (i.e. to behave agreeably), and *Anukūla Ācaraṇa* (i.e. to act in conformity with a person or thing). In this way all men do *Pūjā* to the eyes also. As far as the fire etc. have the quality of showing us various objects and are useful in our search for knowledge, they may have the epithet of *Devatā* and there is no harm (lit. objection) in calling them so, Because wherever, in the Vedas the worship (of *Devatā*) is enjoined, the term (*Devatā*) connotes God and God alone.

Again. there are two systems (*Matas*). According to one, *Devatās* have a body and according to another they have no corporeal existence. We have already dealt with both of them.

In addition to the above-mentioned *Devatās*, the following fiive *Devas* who are to be worshipped by all men, are stated in the "*Taittirīya Upaniṣad*" :—

(25) "Be one to whom a mother is as a god.
Be one to whom a father is as a god.
Be one to whom a teacher is as a god.
Be one to whom a guest is as a god." (*TU*. I. 11, *TA*. VII. 11)

(26) "Thou, indeed, art the perceptible Brahma.
Of thee, indeed, the perceptible Brahma, will I speak."
(*TA*. VII. 1, *TU*. I. 1)

Here, mother, father, preceptor and guest are stated to be *Devas* (gods) having corporeal form. Similarly, while Brahma is absolutely formless.

Of these aforesaid *Devatās*, the five *Vasus* viz ; fire, earth, Sun, Moon and stars have a body. But eleven *Rudras*, twelve *Ādityas*, the organs of sense with mind as the sixth, the wind, *Antarikṣa*, *Dyau* and the Mantras are *Devatās* having no corporeal form. Thunder—bolt and the lightning (electricity) and the prescribed *Yajñas* (*Vidhi-Yajñas*) are both, embodied as well as bodiless. Thus there are two categories of *Devatās* e.g. those with a body and those without a body. Their Devatā-hood is based upon their utility in our daily life. Similarly, Devatā-hood of mother, father, teacher and (holy) guest consists of their being useful in the affairs of this world and also in the matters relating to spiritual sphere.

But the object of our worsaip is only God because He is our supreme goal and also the greatest helper. It is, therefore, decided that the Vedas ordain the worship of God alone and of none else.

Some of the modern Aryans (i.e. Indians) and Europeans maintained and still maintain the view that the Vedas ordain the worship of physical *Devas* (i.e. gods) alone. This view, therefore, is absolutely false. Many Europeans hold that the Aryans in the beginning were the worshippers of

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(25) "मातृदेवो भव ।
पितृदेवो भव ।
आचार्यदेवो भव ।
अतिथिदेवो भव ॥" (*TU*. I. 11 ; *TA*. VII. 11)

(26) "त्वमेव प्रत्यक्षं ब्रह्मासि ।
त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि ॥"
(*TA*. VII. 1 ; *TU*. I. 1)

material gods and with the passage of long ages thereafter gradually could know that God alone is to be worshipped. It is also false. But the real fact is that since the commencement of the creation, Āryas have been worshipping "One God" alone, under various names e.g. *Indra*, *Varuṇa*, *Agni* etc. in accordance with the manner prescribed in the Vedas.

We give a few quotations from the Vedas in support of this view :—

(27) "I eulogise God (*Agni*), the Self-effulgent, the Supporter of this universe, (from all eternity), the Illuminator (of all activity), the only Object of adorations in all seasons and the Most Bounteous and the Greatest Donor of splendid riches." (*RV*. I.1.1)

(28) "The wise call the Adorable God, *Indra* (i.e. the Omnipotent), *Mitra* (i.e. the Friend of all), *Varuṇa* (i.e. the Holiest) and He also is (according to them) *Divya* (i.e. the Shining One), *Suparṇa* (i.e. Protector and Preserver), *Gurutmān* (i.e. the Mighty Spirit). (Though) He is one Unitary Being, they speak of Him in various ways, (sometimes calling Him) *Agni* (i.e. the Self-Effulgent), (sometimes) *Yama* (i.e. the Controller of the world) and (sometimes) *Mātariśvan* (i.e. the Life-Energy of the Universe)." (*RV*. I.164.46)

In the course of our commentary on this verse we have also cited the following remarks from the *Nirukta* : –

(29) "The sages describe in many ways this very *Agni* – the great One Universal Soul, Who is one (without a second)." (*N*. VII.18)

The *Yajur-Veda* voices the same idea :—

(30) "Verily He is Agni (i.e. the All-Knowing), He is Āditya (i.e. the Imperishable) ; He is Vāyu (i.e. the Mover of all the world) and

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(27) "अ॒ग्निमी॑ळे पु॒रोहि॑तं य॒ज्ञस्य॑ दे॒वमृ॒त्विज॑म् ।
होता॑रं रत्न॒धात॑मम् ॥" (*RV*. I. 1.1)

(28) "इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान् ।
एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥" (*RV*. I. 164.46)

(29) "इममेवाग्निं महान्तमात्मानमेकात्मानं बहुधा मेधाविनो वदन्ति ॥"
(*N*. VII. 18)

(30) "तदेवाग्निस्तदादित्यस्तद्वायुस्तदु चन्द्रमाः ।
तदेव शुक्रं तद् ब्रह्म ता आपः स प्रजापतिः ॥" (*YV*. XXXII. 1)
(Contd.)

(Contd. from page 94)

Dayānanda, being the greatest Vedic scholar of this age, has quoted here a number of verses from the Vedas to show that the ancient Aryans did positively know about "One God." The word *Agni* as supposed by some scholars does not merely mean terrestrial fire in the first instance. Primarily all such words in the Vedas signify God. Only in the secondary sense they indicate fire etc. The following question put in the Ṛgveda and the answer given to it here leave no doubt as to the use of the word "*Agni*" to denote the "Supremr Being" :—

"कस्य नूनं कतमस्यामृतानां मनामहे चारु देवस्य नाम ।
को नो मह्या अदितये पुनर्दात् पितरं च दृशेयं मातरं च ॥" (*RV*. I. 24.1)

i.e. "Who is that amongst all the immortal beings, possessed of divine attrributes whose charming name we shall contemplate ? What is that Being who will give us birth again on earth so that we may see father and mother ?" (*RV*. I. 24.2)

To this question the answer is as follows :—

"अग्नेर्वयं प्रथमस्यामृतानां मनामहे चारु देवस्य नाम ।
स नो मह्या अदितये पुनर्दात् पितरं च दृशेये मातरं च ॥" (*RV*. I. 24.2)

i.e. "We shall contemplate the charming name of Agni (the Self-effulgent God) Who is the foremost of all the immortal beings. possessed of divine attributes. He will give us birth again on earth so that we may see father and mother." (*RV*. I. 24.2)

Suerly the ordinary kitchen-fire, or that blazing in the biggest blasting furnace on earth, or even the Sun, can be said to have the qualities mentioned in the above verse. Nor can any wise devotee be expected to give vent to the grand emotion, embodied in the following verse of the Ṛgveda in addressing the physical fire :—

"यदग्ने स्यामहं त्वं त्वं वा घा स्यामहम् ।
स्युष्टे सत्या इहाशिषः ॥" (*RV*. VIII. 44.23)

i.e. "*Agni*, (i.e. O Lord, Omniscient), that I should ever experience myself subsisting in Thee and that Thou mayset always be immanent in me, in this, indeed, is the fulfilment of Thy Blassings."

(Contd. from page 97)

(c) "यस्येमे हिमवन्तो महित्वा यस्य समुद्रं रसया सहाहुः ।
यस्येमाः प्रदिशो यस्य बाहू कस्मै देवाय हविषा विधेम ।।"
(*RV*. X. 121.4)

"i.e. Whose greatness, these snow-clad mountains and the ocean with its (vast) waters proclaim ; Whose arms are these vast regions ; He, the All Blissful, it is to Whom we shall offer our prayes."

(d) "येन द्यौरुग्रा पृथिवी च दृढा येन स्वः स्तभितं येन नाकः ।
योऽअन्तरिक्षे रजसो विमानः कस्मै देवाय हविषा विधेम ।।"
(*RV*. X. 121. 5)

"i.e. By Whom, the heavenly regions are upheld and the earth is made stable ; by Whom the atmosphere and the heavens are established, Who pervades the entire space by His Spiritual Essence; He, it is, to Whom we shall offer our prayers."

(e) 'यं क्रन्दसी अवसा तस्तभाने अभ्यैक्षेतां मनसा रेजमाने ।
यत्राधि सूर उदितो विभाति कस्मै देवाय हविषा विधेम ।।"
(*RV*. X. 121. 6)

"i.e. To Whom, the earth and heaven look up, being upheld by His protection, and moved by His Will ; In Him, the Sun rises and shines forth ; He, it is to Whom we shall offer our prayers."

(f) "आपो ह यद्बृहतीर्विश्वमायन् गर्भं दधाना जनयन्तीरग्निम् ।
ततो देवानां समवर्ततासुरेकः कस्मै देवाय हविषा विधेम ।।"
(*RV*. X. 121. 7)

"i.e. when these vast ĀPAS (i.e. the diffused matter in liquid form) holding the universe in their womb and producing AGNI (i.e. igneous state) manifested themselves, He was the one life of the *Devas*. He, it is to Whom we shall offer our prayers."

(g) "यश्चिदापो महिना पर्यपश्यद् दक्षं दधाना जनयन्तीर्यज्ञम् ।
यो देवेष्वधि देव एक आसीत् कस्मै देवाय हविषा विधेम ।।"
(*RV*. X. 121. 8)

(Contd.)

(33) "That wise man, the protector of the Vedas (*Gandharva*), who forthwith teaches mankind about the Eternal (and Imperishable-*Amṛta*) Supreme Being (*Tat*), the abode of salvation well borne (understood or realised) by the rational quality and who comprehends the three states (*Trīṇi Dhāmani* i.e. creation, preservation and dissolution or past, present and future) of the universe established in His mind, deserves to be revered more than his elders." (*Y V*. XXXII.9)

(Contd. from page 98)

"i.e. He, Who with His greatness looked upon that ĀPAS (i.e. the diffused matter) endowed with energy and producing the YAJÑA (i.e. cosmos), Who is one supreme Lord of all the *Devas*, He, it is to Whom we shall offer our prayers."

(h) "मा नो हिंसीज्जनिता यः पृथिव्या-
यो वा दिवं सत्यधर्मा जजान ।
यश्चापश्चन्द्रा बृहतीर्जजान
कस्मै देवाय हविषा विधेम ॥" (*RV*. X. 121.9)

"i.e. May He, the Lord of righteousness, Who is the generator of this earth, Who created these luminary regions and who made this vast and shining diffused matter manifest itself, not harm us. He, it is to Whom we shall offer our prayers."

(33) "प्रतद्वोचेदमृतं नु विद्वान् गन्धर्वो धाम बिभृतं गुहा सत् ।
त्रीणि पदानि निहिता गुहास्य यस्तानि वेद स पितुः पिता सत् ॥"
(*YV*. XXXII. 9)

In this stanza the following words deserve notice :—

(a) प्र+वोचेत्=(*P*. III. 1.86 & VII. 4.20) i.e. teaches about.

(b) Amṛtam (नञ्+मृङ्+क्त = (*P*. III. 2.102 or Tan, *U*. III. 88) (तनिमृङ्भ्यां किच्च *U*. III. 88) Imperishable.

(c) Gandharva : (गां=वेदवाचं, धरति, गो+धृञ्+व—*U*. I. 155 & *P*. VII 3.109) i.e. Protector of the Vedic lore.

(d) Guhā : i.e. in the intellect.

(e) Padāni : (√पद+अच्) i. e. states or positions (of the universe).

(f) Pituḥ Pitā Asat : to be respected among the elderly people.

(34) "He is our Kin, our generator (*Janitā*) and our supporter. He knows all the places and regions. In Him, the learned men taste of immortality (i.e. *Amṛta* i.e. salvation) and enjoy the bliss of that highest station." (*YV*. XXXII.10)

(35) "Only an enlightened man can, after studying (*Upasthāya*), the eternal Vedic lore (*Prathamajām*) (and properly abiding by it) realise by a sincere effort from his heart and soul that Supreme Lord, Who encompasses all the creatures and all the regions, pervades all the quarters of the universe and is Immanent in the very essence of truth (in mind, speech and deeds)."

(*YV*. XXXII. 11)

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(34) "स नो बन्धुर्जनिता स विधाता धामानि वेद भुवनानि विश्वा ।
यत्र देवा अमृतमानशानास्तृतीये धामन्नध्यैरयन्त ।."

(*YV*. XXXII. 10)

Here the word '*Amṛtam*' means bliss of spiritual emancipation.

'*Tṛtīye Dhāman*' : Place or source i.e. source of final beatitude; Who is the source of final emancipation and is quite distinct from the primordial matter and the individual soul.

(35) "परीत्य भूतानि परीत्य लोकान् परीत्य सर्वाः प्रदिशो दिशश्च ।
उपस्थाय प्रथमजामृतस्यात्मनात्मानमभि सं विवेश ।।"

(*YV*. XXXII. 11)

(a) 'Parītya' : Having pervaded from all sides.

(b) 'Upasthāya' : (उप+√ष्ठा (गतिनिवृत्तौ) + ल्यप् i. e. Having studied, having well practised.

(c) 'Prathamajām' : (प्रथममुत्पन्नाम् । प्रथम+जा ; √जनि+विट् *P*. III.2.67 ; VI.4.41) i. e. the Vedic lore ; the four Vedas revealed in the beginning of the first creation.

(d) 'Ṛtasya Ātmānam' : the very essence of truth in thought, word and deed.

(36) "I know this Supreme Being ; the Greatest of all, the Self-effulgent Sun, that dispels the darkness (of ignorance that mars man's mind) and is Himself ever beyond it. Man can reach his goal-emancipation-only by knowing and worshipping Him alone, and there is no other way of achieving this." i

(*YV.* XXXI.18)

(37) "It moves, It moves not.
It is far, and It is near.
It is within all this.
And It is outside of all this." (*YV.* XXXX.5)

(38) "He has environed. The bright, the bodiless, the scatheless,
The sinewless, the pure (*Śuddha*), unpierced by evil (*Apāpa Viddha*).
Wise (*Kavi*), intelligent (*Manīṣī*), encompassing (*Paribhū*) self existent (*Svayambhū*).

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(36) "वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात् ।
तमेव विदित्वाऽतिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥"

(*YV.* XXXI. 18)

Griffith translates this verse thus : "I know this mighty *Purusha,* whose colour is like the Sun, beyond the reach of darkness."

He only, who knows him, leaves Death behind him. There is no path save this alone to travel.

(37) "तदेजति तन्नैजति तद्दूरे तद्वन्तिके ।
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥" (*YV.* XXXX. 5)

This verse also occurs in the Īśa Upaniṣad. The same idea is also expressed with some variation in words in the Bhagavad Gītā (XIII.15) :

"बहिरन्तश्च भूतानामचरं चरमेव च ।
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥"

(38) "स पर्यगाच्छुक्रमकायमव्रण-
मस्नाविरꣳ शुद्धमपापविद्धम् ।
कविर्मनीषी परिभूः स्वयम्भूः
याथातथ्यतोऽर्थान् व्यदधात् शाश्वतीभ्यः समाभ्यः ॥" (*YV.* XXXX. 8)

Appropriately He distributed objects (*Arthān*), through the eternal years." (*YV*. XXXX.8)

(39) "He makes gifts of all these words; the Seer, the Generous Lord, the Omni-present, our Father; His wish is riches. He pervades the entire creation, the earliest as well as the lasts." (*YV*. XVII.17)

(40) "What was the place, where He took His seat? What was it, that upheld Him? What was the (specific) method? By which the Universal creator, beholding all-generating this earth, brought to light this heaven by His powers." (*YV*. XVII.18)

(41) "He keeps eyes on all directions, a mouth on all directions and arms and feet on all directions. He, the One Unitary God, creating this earth and heaven, establishes them appropriately like the wings (of a bird) with His Might." (*YV*. XVII. 19) (*RV*. X. 81.3)

These and other such verses are (found) in the Yajurveda. Similarly in the second half (उत्तरार्चिक) of the Sāmaveda' :—

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(39) 'य इमा विश्वा भुवनानि जुह्वद्
ऋषिर्होता न्यसीदत् पिता नः ।
स आशिषा द्रविणमिच्छमानः
प्रथमच्छदवरां ॥ २ ॥ आविवेश ॥" (*YV*. XVII. 17)

(40) "किँ स्विदासीदधिष्ठानम्
आरम्भणं कतमत् स्वित् कथासीत् ।
यतो भूमिं जनयन् विश्वकर्मा
विद्यामौर्णोन्महिना विश्वचक्षाः ॥ (*YV*. XVII. 18)

(41) "विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतोबाहुरुत विश्वतस्पात् ।
सं बाहुभ्यां धमति सं पतत्रैर्द्यावाभूमी जनयन् देव एकः ॥"

(*YV*. XVII. 19 ; *RV*. X.81.3)

The second half of this verse can better be translated as : "He, the sole God, producing earth and heaven, wields them together with his arms as wings." Cf. : "ब्रह्मणस्पतिरेता सं कर्मार इवाधमत्" । (*RV*. X 72 2)

"(i.e. These, the Creator, produced with blast and smelting like Smith.)" Also, Cf. *RV*. IV.2.17.

(42) "We, like, the unmilked kine, clamour aloud, O Gracious Indra (i.e. God), the Hero, unto Thee. Thou art the Supreme Lord of every thing that moves and of that which does not move and Thy vision encompasses (the entire creation including) heaven." (*SV.*)

(43) "O Glorious Lord (*Indra*), there is no one like unto Thee, of earth or of the luminary regions, none has been born or ever will be born. We pray, O Lord, grant us power and wealth in horses or in cattle." (*SV.*)

These and similar other verses are found in the Sāmaveda. Beginning with the following stanza :—

(44) "There was not the non-existent (*Asat* i.e. the perishable manifested cosmos), nor the existent (*Sat* i.e. the earliest state of matter evolved out of the primordial matter for creation of the universe) then ; there was not the air nor the sky beyond them. What did it encompass ? Where ? (*Kuhu* ?), under whose protection ? What were the waters, which were unfathomable and profound ?" (*RV.* X.129.1)

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३ १ २ ३ १ २ ३ १ २
(42) "अभि त्वा शूर नो नुमोऽदुग्धा इव धेनवः ।
१ २ ३ २र ३ २३ १ २ ३ १ २
ईशानमस्य जगतः स्वर्दृशमीशानमिन्द्र तस्थुषः ॥" (*SV.*)

१ २र ३ २ ३ १ २र ३ २ ३ १ २र
(43) "न त्वा वाँ अन्यो दिव्यो न पार्थिवो न जातो न जनिष्यते ।
३ १ ३ ३ १ २ ३ १ २
अश्वायन्तो मघवन्निन्द्र वाजिनो गव्यन्तस्त्वा हवामहे ॥" (*SV.*)
(साममन्त्रेषु स्वराङ्कनमस्माकम् ।)

(44) "नासदासीन्नो सदासीत् तदानीम्,
नासीद्रजो नो व्योमा परो यत् ।
किमावरीवः कुह कस्य शर्मन्,
अम्भः किमासीत् गहनं गभीरम् ॥" (*RV.* X. 129. 1)

Professor Macdonell translates it as :—"There was not the non-existent nor the existent then. There was not the air nor the heaven which is beyond. What did it contain ? Where ? In whose protection ? Was there water unfathomable, profound ?"

and ending with the following (there are seven stanzas in the Ṛgveda to support this view) :

(45) "From whom this creation came into existence ; whether He supported it or not ? (Who else can, if He does not ?) Whoever is the Supervisor of also the highest heaven ; He verily knows or does not know. (i.e. who knows it if He also does not know)." (*RV*. X. 129.7)

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(45) "इयं विसृष्टिर्यत आबभूव
यदि वा दधे यदि वा न ।
यो अस्याध्यक्षः परमे व्योमन्
सो अङ्ग वेद यदि वा न वेद ॥" (*RV*. X.129.7)

"Whence this creation has arisen ? Whether He founded it or did not ? ; He Who in the highest heaven is its surveyor, He only knows or else He knows not." (*Macdonell*)

The first and the last verses have been cited above from the Hymn of Creation by our author. The intervening five stanzas which have been referred to here are given below :—

(I) "न मृत्युरासीदमृतं न तर्हि न रात्र्या अह्न आसीत् प्रकेतः,
आनीदवातं स्वधया तदेकं तस्माद्धान्यन्न परः किञ्चनास ॥" (*RV*. I.129.2)

"There was not death nor the immortality then. There was not the emblem of night nor of day. That One (God) existed (lit.=breathed) without agitation (a+vāta. From the root √vā to move; or windless) by His own might. Other than Him there was not any thing beyond."

(II) "तम आसीत् तमसा गूळ्हमग्रेऽप्रकेतं सलिलं सर्वमा इदम् ।
तुच्छ्येनाभ्वपिहितं यदासीत् तपसस्तन्महिनाजायतैकम् ॥" (*RV*. X. 129.3)

"There was darkness in the beginning concealed by darkness ; indistinguishable, this all was water, (i.e. entire original matter in liquid form) or (the word SALILA may mean chaos). Whatever came into being was covered with void. The One created the cosmos by His mighty greatness (or that one arose through the power of heat"). (Contd.)

(Contd. from page 104)

(III) "कामस्तदग्रे समवर्तताधि मनसो रेतः प्रथमं यदासीत् ।
सतो बन्धुमसति निरविन्दन् हृदि प्रतीष्या कवयो मनीषा ॥" (*RV*. X. 129.4)

"In the beginning, then Desire came upon that. This (Desire) was the first seed of mind. Sages searching in their hearts discovered the bond of the existent with the non-existent."

(IV) "तिरश्चीनो विततो रश्मिरेषाम् अधः स्विदासी३दुपरि स्विदासी३त् ।
रेतोधा आसन् महिमान आसन् स्वधा अवस्तात् प्रयतिः परस्तात् ॥"
(*RV*. X. 129. 5)

"Their (of sages) cord(*Raśmin* i. e. cord of knowledge) was extended across; was there below or was there above ? There were impregnators (i. e. *Retodhās* i. e. the germs of life), there were mighty forces, there was energy below (i. e. at one place), there was impulse above (i. e. at another place)."

The meaning of "*Cord*" (*Raśmin*) is not here very certain but it seems to be an explanation of '*Bandhu*' (i. e. bond) in the above verse. The word '*Eṣāṁ*' here refers to '*sages*'. This whole means that whatever was below or whatever was above was traversed by the light of these sages.

(V) "को अद्धा वेद क इह प्रवोचत् कुत आजाता कुत इयं विसृष्टिः ।
अर्वाग्देवा अस्य विसर्जनेनाथा को वेद यत आबभूव ॥" (*RV*. X. 129. 6)

"Who knows rightly ? Who shall here declare ? Whence has it (creation) sprung up ? Verily there were shining ones after the (process of) this creation. Who knows (*then*) from where it came ?"

After giving the faithful translation of this Hymn of Creation, it is desirable to write here a brief explanatory note as the whole hymn is rather cryptic. It describes the pre-birth conditions of the world and in a language most befitting the theme. The light came into being much after the original process. In the absence of this light, it was not possible to offer a precise picture and definite description. Hence we find here a language of negation. We cannot say that there was nothing, Something cannot

(Contd.)

(Contd. from page 105)

come out of nothing. Even Śaṅkara believes that a Universal Soul existed. Therefore we find negation of both 'SAT' as well as that of 'ASAT'.

Here, therefore, the words *Sat* and *Asat* have special meaning. I think the word *Sat* here denotes creation or created objects. It is evident that there were no such things. Else the process of creation would have meaningless.

It is very interesting to understand and compare the two lists of things which contain separately things—negated and things affirmed.

The things negated are :—

(I) Asat : Non-existent or non-being.

(II) Sat : Existent i.e. created objects.

(III) Rajas : Globes.

(IV) Vyoma : Firmament.

(V) Mṛtyu : Death.

(VI) Amṛta : Immortality i. e. life.

(VII) Praketa (of day & night) : Distinction between night and day, i. e. emblem of day and night.

Now the question is, 'Was there anything then ?' "What was that ?" They are :

(I) Avāta Ekam : One immoveable Being.

(II) Svadhā : The matter. The main cause of the creation. (Sva+√Dhā to support).

(III) Tamas : Darkness i. e. negation of distinction.

(IV) A-Praketam Salilam : Undistinguishable fluid.

(V) Ābhū : Something covered by void.

(VI) Kāma : Will or desire,

(Contd.)

(Contd. from page 106)

(VII) Retodhā : Seed-bearers. Impregnators.

(VIII) Mahimānaḥ : Great forces.

(IX) Prayati : Energizing power or impulse.

The unimaginable and indescribable conditions cannot be expressed in words. Words or all expressions are things of post creation. It is why the Hymn is indefinite about the exact way in which true conditions can be described.

It is quite clear from the critical examination of this hymn that the following statement of Professor Macdonell is not reasonable :—

"In the following cosmogonic poem, the origin of the world is explained as the evolution of the existent (Sat) from the non-existent (Asat)."

We cannot agree with him because the Mantras are definite about two things :—

(I) In the pre-creation period there was something.

(II) These were more than one thing i. e. plurality is the main theme of this Hymn.

The following points support our conclusion :—

(I) 'Tapasaḥ Mahinā Ajāyata' i. e. This creation is the result of the greatness of energy. It is not "chance-sprung."

(II) 'Svadhā Avastāt ; Prayatiḥ Parastāt,' i.e. Matter below and Will above. This clearly indicates the superiority of the Creator over the matter.

(III) 'Retadhā Āsan' : i,e. "There were seed-bearers". Sāyaṇa explains this phrase as :

"रेतसो बीजभूतस्य कर्मणो विधातारः ।
भोक्तारश्च जीवा आसन् ॥"

i. e. "There were souls which are the bearers of action = seeds and their enjoyers".

(IV) 'Mahimānaḥ' : I think this word refers to the great souls which have been liberated from the cycle of action.

(46) "That multiformed Universe, which *Prajāpati* created, the highest, the mid-most and the lowest—how for did God (*Skambha*) pervade it ? What part was that which did He leave unpervaded ?" (*AV*. X. 7,8)

(47) Who is that God *Skambha* (Lord of Creatures), on whom, the earth, the intermediate region and the heaven are established as their foundation and where the fire, the moon, the sun and the air take their shelter ?" (*AV*. X. 7.12)

These and similar other many verses are tracable in the Atharvaveda also. Of these verses, some have already been explained, the others will be explained hereafter. This being not the proper place we do not explain them here. The following citations are from the Upaniṣads :—

(48) "More minute than the minute, greater than the great,
Is the Soul (ātman) that is set in the heart of a creature here.
One who is without the active will (a-kratu) beholds

Him and becomes freed from sorrow—

When by the grace (Prasāda) of the Creator (Dhātṛ) he beholds the greatness of the Soul.'' (*KTU* II. 20)

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(46) "यत्परममवमं यच्च मध्यमम् प्रजापतिः ससृजे विश्वरूपम् ।
कियता स्कम्भः प्रविवेश तत्र यन्न प्राविशत् कियत्तद् बभूव ॥"
(*AV*. X. 7. 8)

(47) "यस्मिन् भूमिरन्तरिक्षं द्यौर्यस्मिन् अध्याहिता ।
यत्राग्निश्चन्द्रमाः सूर्यो वातस्तिष्ठन्त्यार्पिताः ।
स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥" (*AV*. X. 7. 12)

(48) "अणोरणीयान्, महतो महीयान् आत्मास्य जन्तोर्निहितं गुहायाम् ।
तमक्रतुः पश्यति वीतशोकः धातुः प्रसादान् महिमानमात्मनः ॥"
(*KTU*. II. 20)

The doctrine of Grace (PRASĀDA) is clearly stated here. This idea is found earlier in the celebrated Hymn of VĀC (*RV*. X. 125. 5) and again in the Muṇḍaka (XXXII. 3); Śaṅkara interprets this word 'PRASĀDA' as peace or tranquility attained through Samādhi.

(49) "What is soundless, touchless, formless, imperishable,
Likewise, tasteless, constant, odourless,
Without beginning, without end, higher than the great, stable—
By beholding That, one is liberated from the mouth of death."
(*KTU*. III. 15)

(50) "Whatever is here, that is there,
What is there, that again is here.
He obtains death after death
Who seems to see a difference there." (*KTU*. IV. 10)

(51) The Inner Soul (*Antar-ātmā*) of all things, the One Controller,
Who makes his one from many fold-
The wise who perceive Him as standing in oneself,
They, and no others, have eternal happiness." (*KTU*. V. 12)

(52) "Him, who is the eternal among the non-eternal, the intelligent among intelligences,
The One among many, who grants desires-
The wise who perceive Him as standing in oneself,
They, and no other, have eternal peace." (*KTU*. V. 13)

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(49) "अशब्दमस्पर्शमरूपमव्ययम्, तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महत: परं ध्रुवम् निचाय्य तं मृत्युमुखात् प्रमुच्यते" ।।
(*KTU*. III. 15)

(50) "यदेवेह तदमुत्र यदमुत्र तदेवेह (तदन्विह) ।
मृत्यो: स मृत्युमाप्नोति य इह नानेव पश्यति" ।। (*KTU*. IV. 20)

(51) "एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा य: करोति ।
तमात्मस्थं ये नु पश्यन्ति धीरा: तेषां सुखं शाश्वतं नेतरेषाम्" ।।
(*KTU*. V. 12)

(52) "नित्यो नित्यानां चेतनश्चेतनानाम्, एको बहूनां यो विदधाति कामान् ।
तमात्मस्थं येऽनुपश्यन्ति धीरा: तेषां शान्ति: शाश्वती नेतरेषाम्" ।।
(*KTU*. V. 13)

(53) "Heavenly (*Divya*) formless is the Person (*Puruṣa*)
He is without and within, unborn,
Breathless (a-prāṇa), mindless (a-manas), pure (Śubhra)
Higher than the high, Imperishable." (*MUU*. II. 1.2)

(54) "He, who is all-knowing, all-wise,
Whose is this greatness on the earth-
He is in the divine Brahma-city*
And in the heaven established," (*MUU*. II. 2.7)

(55) "Not inwardly cognitive (antaḥ-prajña), not outwardly cognitive (bahiḥ-prajña), not both-wise cognitive (Ubhayataḥ prajña), not a cognition-mass (prajñānaghana), not cognitive (prajña), not non-cognitive (Ā-prajña), unseen (a-dṛṣṭa), with which there can be no dealing (a-vyavahārya), ungraspable (a-grāhya), having no distinctive mark (a-lakṣaṇa), non-thinkable (a-cintya), that cannot be designated (a-vyapadeśya), the essence of the assurance of which is the state of being one with the Self (ekātmya-pratyaya-sāra), the cessation of development (prapañca-upaśama), tranquil (śānta), benign (śiva), without a second (a-dvaita)-such they think is the fourth. He is the *Ātman*. He should be discerned." (*MU*. VII)

(56) "He, who knows Brahman as the real (Satya), as knowledge (Jñāna), as the infinite (Ananta),
Set down in the secret place (of the heart) and in the highest heaven (Parame-Vyoman) ;

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(53) "दिव्यो ह्यमूर्त्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमनाः शुभ्रः अक्षरात् परतः परः" ॥ (*MUU*. II. 1. 2)

(54) "यः सर्वज्ञः सर्वविद्यस्यैष महिमा भुवि ।
दिव्ये ब्रह्मपुरे ह्येष व्योम्न्यात्मा प्रतिष्ठितः ॥" (*MUU*. II. 2. 7)

* i.e. "in the body" as in Chāndogya (VIII. 1. 1).

(55) "नान्तः प्रज्ञं न बहिः प्रज्ञं नोभयतः प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमेकात्म्यप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते, स आत्मा स विज्ञेयः" ॥ (*MU*. VII)

(56) "सत्यं ज्ञानमनन्तं ब्रह्म यो वेद निहितं गुहायाम् परमे व्योमन् । सोऽश्नुते सर्वान् कामान् ब्रह्मणा सह विपश्चितेति" ॥ (*TU*. II. 1. 1)

He obtains all desires,

Together with the intelligent (Vipaścit) Brahman." (*TU*. II. 1.1)

(57) "Verily a Plenum is the same as Pleasure. There is no Pleasure in the small. Only a Plenum is Pleasure. But one must desire to understand the Plenum (*Bhūman*)." (*CHU*. VII. 23)

(58) "Where one sees nothing else, hears nothing else, understands nothing else—that is a Plenum (*Bhūman*). But where one sees something else—hears something else, understands something else—that is small. Verily Plenum is the same as the Immortal; but the small is the same as the mortal."

"That Plenum, Sir ; on what is it established ?"

"On its own greatness." (*CHU*. VII. 24)

From all these quotations we must admit that since the commencement of the creation upto this day, Aryans worshipped that One God Who is described in the Vedas as *Īśāna* (i.e. One Controller), and Whom the Upaniṣads eulogise as 'More minute than the minute.' Therefore, the statement of Professor Max Mūller that "in the beginning Aryans had no conception of One God" and that "it is the result of gradual evolution," is not acceptable by the learned.

The German Professor Max Mūller while commenting upon the Mantra, "*Hiraṇya Garbhaḥ* etc." (*RV*. VIII. 7.3) (translated above) in his book entitled 'The History of Ancient Sanskrit Literature' says that this verse is comparatively recent than the *Chandas*. But this is not tenable. Again he divides the Vedas into two parts i.e. (1) *Chandas* and (2) *Mantra*. He, then defines the *Chandas* as the type of composition which contains a common place theme, bereft of originality and which is only a rhapsody flowing spontaneously from the mouth of an idiot. According to him, the upper limit of the date of such composition cannot be earlier than 3100 years

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(57) "यो वै भूमा तत्सुखं, नाल्पे सुखमस्ति ।
भूमैव सुखम् ।
भूमा त्वेव विजिज्ञासितव्य इति" ॥ (*CHU*. VII. 23)

(58) "यत्र नान्यत् पश्यति नान्यत् शृणोति नान्यत् विजानाति स भूमा । अथ यत्रान्यत् पश्यति अन्यत् शृणोति अन्यत् विजानाति तदल्पम् । यो वै भूमा तदमृतम् । अथ यदल्पं तन्मर्त्यम् । स भगवः कस्मिन् प्रतिष्ठित इति" स्वे महिम्नि...... ॥"

(*CHU*. VII. 24)

and the upper limit in the case of the Mantra-composition cannot be prior to 2900 years. In support of his view he advances the authority of the following and similar other verses :

(59) "Agni (God) is to be worshipped by the both—earlier as well as the later-sages . . ." (*RV*. I. 1.2)

But this is also erroneous. Because he does not know the correct meaning of the word "*Hiraṇya Garbha*". According to the following statement from the Śatapatha Brāhmaṇa :—

(60) "*Hiraṇya* means *Jyoti* and *Jyoti* is immortality i.e. *Hiraṇya*." (*SB*. VI. 7.1.2)

Hiraṇya means *Jyoti* and *Jyoti* means immortality (i.e. final emancipation). (To explain these terms the following quotations are to be taken into consideration) :

(61) "This *Keśin* is called *Jyoti*. *Keśas* means rays. The possessor of those rays is (called) *Keśin* (*Keśa*+*in*). *Jyoti* (i.e. light) is called *Keśin*, because it shines and illumines." (*N*. XII. 25, 26)

(62) "*Yaśas* (i.e. fame) is verily *Hiraṇya*." (*AB*. VII. 3)

(63) "This very Soul is *Jyoti* ; thus *Jyoti* (light) is Self." (*SB*. XIV. 7)

(64) "*Indra* and *Agni* are (called) *Jyoti* (i.e. light)." (*SB*. X. 4)

According to these authorities, *Hiraṇya Garbha* means (1) One (i.e. God) Who is omniscient by His nature (*Svarūpa* i.e. *Hiraṇya* : knowledge and *Garbha* : *Svarūpa*). (2) Secondly it means God who has in His *Garbha* (womb i.e. control) the light of immortality (*Mokṣa*), the luminous globes of the sun and glory, good fame, the souls, the lightning (INDRA) and fire etc.

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(59) "अ॒ग्निः पूर्वे॑भि॒: ऋषि॑भि॒रीड्यो॒ नूत॑नैरु॒त" । (*RV*. I. 1. 2)

(60) "ज्योतिर्वै हिरण्यम्, ज्योतिरेषोऽमृतँ हिरण्यम्" । (*SB*. VI. 7.1.2)

(61) "केशी - केशा रश्मयस्तैस्तद्वान् भवति, काशनात् वा प्रकाशनात् वा, केशीदं ज्योतिरुच्यते" ॥ (*N*. XII. 25, 26)

(62) "यशो वै हिरण्यम्" । (*AB*. VII. 3. 6)

(63) "ज्योतिरेवायं पुरुषः इत्यात्मज्योतिः" । (*SB*. XIV. 7. 16)

(64) "ज्योतिरिन्द्राग्नी" । (*SB*. X. 4. 1. 6)

Consequently, the use of the word *Hiraṇya Garbha* indicates the noble and eternal nature of the Vedas and not their modernity.

Thus the statement of Professor (referred to above) that "the use of the word *Hiraṇya Garbha* demonstrates the modernity of the Mantra portion and that we have no evidence to establish their antiquity" is based on illusion.

He also says that verses like (*RV*. I. 1.2, quoted above) prove the Mantra portion. This (statement) is equally false. Because God (being Omniscient) knows all the three times. God knows, "I have been, I am and I shall be invoked and worshipped by all the sages of (all times i.e.) the past, the present and the future." Hence He has made this statement. Thus there can be no objection.

The Seers (*Ṛṣis*) are the persons who (1) had direct perception of the Mantras, (2) Prāṇas (i.e. vital airs) and (3) *Tarka* (i e. rationalism). Moreover, the persons who having studied Vedas and the other scriptures instruct others are designated as the "ancient" and those who learn from them are called "modern." God is to be adored and invoked by all these *Ṛṣis*.

In this connection we produce an evidence from the Nirukta :

(65) "This deductive reasoning (*Abhyūhā*) is applied (in case there is) curiosity (to know the real) meaning of a Vedic verse.

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(65) "अयं मन्त्रार्थचिन्ताभ्यूहोऽभ्यूह्यः। अपि श्रुतितः अपि तर्कतः। न तु पृथक्त्वेन मन्त्रा निर्वक्तव्याः। प्रकरणश एव तु निर्वक्तव्याः। न ह्येषु प्रत्यक्षमस्ति—अनृषेः, अतपसो वा। पारोवर्यवित्सु तु खलु वेदितृषु भूयो विद्यः प्रशस्यो भवति। इत्युक्तं पुरस्तात्। मनुष्या वा ऋषिषु उत्क्रामत्सु देवानब्रुवन्। को नः ऋषिः भविष्यति? इति। तेभ्यः एतं तर्कमृषिं प्रायच्छन्। मन्त्रार्थचिन्ताभ्यूहमभ्यूल्हम्। तस्मात् यदेव किचानूचानोऽभ्यूहति आर्षं तद् भवति"। (*N*. XIII. 12).

In original Sanskrit text our author has quoted the above mentioned extract from the Nirukta to support his view that the word "ṚṢI" means "TARKA" (i.e. Reasoning) also. Here we find it clear that Yāska accepts TARKA as Seer; because by resorting to it a Vedic scholar can determine the exact meaning of the Vedic Text.

According to some interpreters the first sentence of the quotation (तत्प्रकृतीतरत् वर्त्तनसामान्यादिति। *N*. XIII. 12) has no relation with the subsequent sentences. It is related to the previous sentences, i.e. (Contd.)

(This reasoning should be based on) the Vedas themselves as well as on (purely) logic. Isolated verses should not be explained. They are to be explained with reference to the context only. None else than a Seer or a man of penance has direct cognition in them. It has been stated above that the more learned man is to be preferred among the scholars who have merely traditional knowledge. When the Seers were leaving (this world), people asked the *Devas* ; "Who will be a Seer amongst us ?" They gave them *Tarka* (i.e. logic) as the Seer. By reasoning the curiosity regarding the interpretation of the Mantras is pacified. Therefore, whatever (meaning) is guessed out by a versatile Vedic scholar (*Anūcāna*) should be taken as *Ārṣa* (i.e. a direct cognition of a Seer)."

(*N*. XIII. 12)

This is to say that one has curiosity to understand the real meaning of the Vedic verses which evidently are collections of *Padas* (i.e. inflected and conjugated forms of words), i.e. words and letters which are interrelated as adjectives and substantives and which are used in a general sense. There is curiosity in one's mind (lit. ; intellect), "What can be the real theme of this Mantra ?" A man must exercise reasoning to determine the exact meaning of a Mantra completely. This full-fledged logic or reasoning is called "*Abhyūha*". The Vedic verses should not be explained away by in-off-hand way on merely hearing them or merely by reasoning. In explaining them due consideration should be given to the context and they must be interpreted with reference to the context. A person, who is not a Seer (*Ṛṣi*), who has not led a life of austerity, whose mind is not pure and who has not (sufficiently) high learning (to his credit), cannot claim an insight into the real meaning of the Mantras. Unless a person attains a supremely high and exceedingly best and versatile erudition by which he surpasses

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(Contd. from page 113)

"वाचोऽक्ष इति वा । अक्षो वा यानस्याञ्जनात् । तत् प्रकृतीतरद् वर्तनसामान्यात् इति" । (*N*. XIII. 12)

Hence, commenting upon this sentence, the commentator Durga remarks :—

"स्वरमधिरूढानि व्यञ्जनानि भवन्ति" । After it he adds : "इति परिसमाप्त्यर्थः इति करणः । उप प्रदर्शनार्थो वान्तस्य ।" i.e. here the word "*ITI*" denotes the end of the topic. Due to the absence of punctuation in the original text, the scribe confused this short phrase with the subsequent paragraph. But Ṛṣi Dayānanda does not accept this view.

the tradition-knowing interpreters of the Vedas ; he cannot explain rightly the Vedic verses ; however, his reasoning may be good.

Here the author (of the *Nirukta*) quotes an *Itihāsa* (i.e. historical tradition to illustrate) this point. Once upon a time, when the Seers (*Ṛṣis*) were (by and by) leaving this world, men approached the *Devas* (i.e. the learned) and asked them as to who should be the Seer among them. They (the *Devas*) gave them *Tarka* (i.e. logic) as their Seer (*Ṛṣi*), so that by discriminating between truth and falsehood, they might be able to understand the precise sense of the Vedas. In reply they—(*Devas*) said to them, "*Tarka* (i.e. logic) will be the "Seer" amongst you". What type of reasoning is accepted here ? That TARKA, which helps us in determining the real sense of the Vedic verses i.e. which elucidates the meaning of the Mantras. Therefore, it is an established fact that whatever exposition of the Vedas is offered by a versatile scholar who has come across (the ocean of) all sciences, it should be accepted as *Arṣa* (i.e. coming from a Seer). The explanation given by a half-read man who is not very intelligent and who is prejudiced and biased should be taken as *Anārṣa* (i.e. coming from a non-Seer) and hence it is false. Such (interpretation) deserves on consideration; because it contains perverted meanings. People will also have perverted notions by according undue regard to them.

Therefore, the meaning (of the above quoted Mantra) would be this :—

> "The *Agni* (the Self-effulgent God) is to be adored and glorified by the ancient *Ṛṣis* (i.e. logics) or by the modern *Ṛṣis* (i.e. *Tarkas*) or by those of future generation."

No object other than God is ever to be glorified and worshipped by any man. It is a decided fact. If this Mantra (i.e. *Agni Pūrvebhiḥ* etc. *RV*. I. 1.2) is explained in this manner, no objection regarding modernity can be raised against the Vedas.

Moreover, the Aitareya Brāhmaṇa (II. 4.3) tells :—

(66) "The *Prāṇas* (vital airs) are the Divine *Ṛṣis*." (*AB*. II. 4.3)

According to it, the phrase, "Ancient and modern Seers" means, the *Prāṇas* as they existed in the causal state (in precreation period) and the *Prāṇas* as they exist (in the creation period now)." The Mantra, therefore, indicates that God is to be worshipped and eulogised by all the learned

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(66) "प्राणा वा ऋषयो दैव्यासः" । (*AB*. II.4.3)

people with the help of such *Ṛṣis* (i.e. vital airs) through the process of *Samādhi yoga* (i.e. trance, the last stage of *Rāja-Yoga*, concentration). This alone leads to happiness.

The statement (of Professor Max Müller cited above) that "the terms *Chandas* and *Mantra* have distinct and different application", is also not tenable. Because the words *Chandas*, *Veda*, *Nigama*, *Mantra* and *Śruti* are synonyms. Here the word *Chandas* expresses various other meanings. It denotes metres or the Vedic metres e.g. *Gāyatrī* etc. and the *Laukika* metres e.g. Āryā etc. It also means "freedom". Here Ācārya Yāska says :—

(67) 'Mantras are so called because they are meditated (i.e. from the root √*Man* to think) ; *Chandas* are so called because they cover (i.e. from the root √*Chad* to cover) ; *Stoma* is so called because we praise with them (i.e. from the root √*Stu* to praise) ; *Yajur* is from the root √*Yaj* (to sacrifice) ; *Sāman* is so called because it is mixed with *Ṛks*." (*N*. VII. 12)

The Veda is called *Chandas* because it wards off afflictions caused by ignorance (*Avidyā*) and cover (us) with bliss. It is also derived from the root √*Cadi* to delight and to shine by adding the suffix "*Asun*" and by changing its first letter "*Ca*" into '*Cha*'. According to the Auṇādika aphorism, *Ca* of *Candi* is changed into *Cha**. By studying the Vedas a man attains all types of sciences and thus acquires happiness. Therefore the Veda is called *Chandas*.

The Śatapatha Brāhmaṇa says :—

(68) "*Chandas* are verily *Devas*. They contain (lit.—tied up with) knowledge and Actions. This entire universe is covered by *Chandas*." (*SB*. VIII. 2.2.8)

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(67) "मन्त्रा मननात् । छन्दांसि छादनात् । स्तोमः स्तवनात् । यजुः यजतेः । साम सम्मितमृचा" । (*N*. VII. 12)

* "चन्देरादेश्च छः" (*P*. III. 3.121) इत्यौणादिकं सूत्रम् ।
√चदि (आल्हादने)+असुन् (*U*. IV. 159; 219)

OR

"छन्दत्यर्चति कर्मेति" निघण्टुः । (III. 14)
Sāman : √षो (नाशे)+मनिन् । (*U*. IV. 153)
Yajur : √यज् (देवपूजा संगतिकरणदानेषु)+उस् । (*U*. II. 115)

(68) "छन्दांसि वै देवाः—वयोनाधाः । छन्दोभिः हि इदं सर्वं वयुनं नद्धम्" ।
(*SB*. VIII. 2, 2. 8)

(69) "These Devatās are verily *Chandas.*" (*SB.* VIII. 3.3.6)

The word "*Mantra*" is formed from the root √*Matṛi* to hold confidential consultation. According to the aphorism of (*Pāṇini*) "*Halaś-ca*", the suffix "*Ghan(a)*" is added to it. The Veda is called *Mantra* because it contains exposition of unknown and mysterious subjects. The individual verses (*Mantras*) which form the entire Veda are also called *Mantras* as they (also) contain such topics. The word *Mantra* can also be derived from the root √*Man* (to know) with suffix '*Ṣṭhan*' according to the Uṇādi aphorism "Sarva dhātubhyaḥṣ ṭhan" i.e. "The suffix *Ṣṭhan* is added to all Dhatus." Thus it means "where or by which men obtain knowledge of realities)." Thus *Mantra* means the Veda. Here, the phrase "individual verses" mean the *Mantras* e.g. "*Agnim īle Purohitam*" etc. All the metres *Gāyatrī* etc. and the verses composed in them are also called Devatās because they explain all matters. Hence *Chandas* are doubtlessly Devatās. They are *Vayo-Nādha* i.e. the home of all sciences and actions. This entire universe full of activities is sustained by the Vedas as well as by the individual *Mantras*.

Because all sciences are contained in the Vedas and the Vedas cover all branches of learning, Vedas are called *Chandas* and also because the Vedas are studied with concentration of mind they are called *Mantra*. The words *Chandas* and the *Mantra* are synonyms. The Manusmṛti says : "The word *Śruti* means the Veda"ϕ. All questions from the Vedas are styled as *Nigamas* in the Nirukta. The words, *Śruti*, *Veda*, *Mantra*, *Nigama* are all synonyms. The Veda is called *Śruti* because we hear all sciences out of it and (therefore) the *Mantras* are also called *Śruti*. Men know and acquire all sciences through the Vedas. Hence the Veda is called *Nigama* (i.e. *Ni*+√*Gam* to know or to attain).* The *Mantra* is also called *Nigama* (because of the same sense).

In the following quotations from the Aṣṭādhyāyī, the treatise on grammar, the terms *Mantra*, *Chandas* and *Nigama* are used as synonyms :

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(69) "एता वै देवताः छन्दाꣳसि"। (*SB.* VIII. 3. 3. 6)

* The root "GAM" means "GATI" which means (1) knowledge, (2) forward movement and (3) achievement. Cf. : "गतेस्त्रयोऽर्थाः । ज्ञानं गमनं प्राप्तिश्चेति"।

ϕ "श्रुतिस्तु वेदो विज्ञेयः" (*Manu.* II. 10)

(70) "Mantre ghasahvaraṇaśavṛdahādavṛc-kṛgamijanibhyo leḥ."
(P. II. 4. 80)

(71) "Chandasi Laṅ, Luṅ, Liṭaḥ." (P. III. 4. 6)

(72) "Vā ṣa-pūrvasya nigame." (P. VI. 4. 9)

Thus when the words *Mantra, Chandas* and *Nigama* are proved as synonymous, the statement of a person who creates difference without a distinction is not acceptable.

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(70) मन्त्रे घसह्वरणशवृदहादवृच्कृगमिजनिभ्यो लेः । (P. II. 4. 80)

(71) छन्दसि लुङ्-लङ्-लिटः । (P. III. 4. 6)

(72) वा षपूर्वस्य निगमे । (P. VI. 4. 9)

THE VEDAS DEFINED

Q. What books are meant by the title of Veda ?

A. This title is applicable to the Saṁhitās, containing Mantra-portion only.

Q. Why do you not accept that "the term Veda is applicable to the Brāhmaṇa portion as well ?" Because Kātyāyana says that the "Veda is the name of both—of Mantra portion as well as of the Brāhmaṇa portion."[1]

A. This view is not acceptable. The Brāhmaṇas do not deserve the designation of the Veda; because they have been given the title of *Purāṇa* and *Itihāsa.* They are Vedic glosses and are not the words of God but merely the works of Seers and thus the creation of human intellect and also because the Seers other than Kātyāyana refuse to call them by the title of the Veda.

The worldly narratives, containing names of human beings, are found in the books, entitled as the Brāhmaṇas but the Mantra portion does not include such narratives.

Q. There are statements in all the Vedas containing names of Seers. For instance (the following) verse from the Yajur-Veda mentions such names :—

(1) "May we attain that triple age which is a (characteristic) of gods ; ——the triple age enjoyed by Jamadagni or Kaśyapa."

(*YV*. III. 62)

From this it is obvious that as for as the narration of historical events is concerned, both the Mantra portion and the Brāhmaṇas are at par with each other. Why then do you not admit that the Brāhmaṇas can be given the title of the Veda ?

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1. See "Pratijñā *Pariśiṣṭa*" *of the Vājasaneya Prātiśākhya* of Kātyāyana.

(1) "त्र्यायुषं जमदग्नेः कश्यपस्य त्र्यायुषम् ।
यद्देवेषु त्र्यायुषं तन्नो अस्तु त्र्यायुषम् ॥" (*YV*. III.62)

A. Be not deluded in this matter. Here the words *Jamadagni* and *Kaśyapa* are not proper nouns, referring to some particular i.e. embodied human beings. The evidence from the Śatapatha (clearly supports it) :—

(2) "Eye is verily the Seer *Jamadagni*, because the world (people living in the world) with it sees and recognises. Therefore, the eye is *Jamadagni* Seer." (*SB*. VIII. 1.2.3)

(3) "Kaśyapa is *Kūrma* and *Kūrma* is *Prāṇa* (i.e. vital airs)." (*SB*. VII.5)

It shows that *Kūrma* and Kaśyapa are the names of Prāṇa (i.e. vital breath). Because its (of Prāṇas) seat in the navel of the (human) body is of a *Kūrma* (i.e. tortoise like space. Hence, the above quoted verse contains the following prayer to God :—

"O Lord of the universe, by your grace may our eyes, styled as *Jamadagni* and our *Prāṇas* styled as *Kūrma* last for three (ordinary) terms of human life i.e. three hundred years (i.e. 100×3=300)."

Here "the word eye" implies all senses and the word "Prāṇa" indicates mind &c.

In the phrase "Yed-deveṣu etc." the word 'Deva' according to the Śatapatha (III. 7) means the "learned men" :—

(4) "Devas are verily the learned." (*SB*. III.7.3.10)

The life of the learned (Deva) is full of powers and influences of learning. May our life be similar to them and last for three terms i.e. for three hundred years—with all our senses including mind—full of all bliss.

This Mantra includes some other lesson also and it is that men can extend their lives three times if they adhere to the good principles of Brahmacarya (i.e. celibacy) &c.

It is, therefore, clear that the words *Jamadagni* &c. in the Vedas are suggestive and indicate (general) sense only. Hence it must be clearly

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(2) "चक्षुर्वै जमदग्नि: ऋषि: यदनेन जगत् पश्यति ।
अथो मनुते । तस्माच्चक्षु: जमदग्नि: ऋषि: ।।" (*SB*. VIII.1.2.3)

(3) "कश्यपो वै कूर्म: । प्राणो वै कूर्म: ।।" (*SB*. VII.5.57)

(4) "विद्वाꣳसो हि देवा: ।।" (*SB*. III.7.3.10)

understood that the Mantra portion has not the slightest trace of history. Therefore, all the descriptions of historical events given by Sāyaṇa Ācārya &c in their Vedic commentaries like Veda Prakāśa are based on ignorance (and are erroneous).

Now we proceed to decide that *Itihāsa* and the *Purāṇa* &c. are the names of the Brāhmaṇas only and not of those books (which are called) the Śrīmad-Bhāgavata and the Brahma-Vaivarta &c.

Q. In connection with the enjunctions laid down for performing the Brahma-Yajña in the Brāhmaṇas and in the aphoristic works (Sūtras), we come across the statements like this :—

(5) "The Brāhmaṇas, the Purāṇas, the Kalpas, the Gāthās and the Nārāśansīs (are to be studied)." (*TA.* II.9)

The origin (of such statements) is also traceable in the Atharva Veda :—

(6) "He proceeded to the direction of *Vṛhatī* (i.e. speech). The Itihāsa, the Purāṇa, the Gāthās and the Nārāśaṁsīs followed him; He, who knows it thus, verily becomes the coveted abode of the Itihāsa, the Purāṇa, the Gāthās and the Nārāśaṁsīs"."

(*AV*. XV.30.1.4; *AV*. XV.6.10-12)

Consequently, why do not you admit that the word *Itihāsa* means the books other than the Brāhmaṇas e.g. the Śrīmad Bhāgavata &c ?

A. Do not say like this. These quotations refer to the Brahmaṇas only and not to the books e.g. the Śrīmad Bhāgavata &c.; because the Itihāsas &c (i.e. historical events) are included in the works called 'Brāhmaṇas'.

For instance :—

(7) "The Devas and the Asuras were waging war."

(तै. सं. *I.S.* 1.1.)

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(5) "ब्राह्मणानि इतिहासान् पुराणानि कल्पान् गाथा नाराशंसी इति ।"

(*TA.* II.9)

(6) "स बृहतीं दिशमनुव्यचलत् । तमितिहासश्च पुराणं च
गाथाश्च नाराशंसीश्चानुव्यचलन् ।
इतिहासस्य च वै स पुराणस्य च गाथानां च ।
नाराशंसीनां च प्रियं धाम भवति य एवं वेद ॥"

(*AV.* XV.30.1.4 ; *AV.* XV.6.10-12)

(7) "देवासुराः संयत्ता आसन् ॥" (तै० सं० I.5.1.1)

Such statements are to be taken as Itihāsas (historical events). Similarly :—

(8) "In the beginning, my dear, this world was just Being (*Sat*), one only, without a second." (*CHU*. VI.2.1)

(9) "In the beginning, Ātman (Self, Soul), verily, one only, was here—no other winking thing whatever." (*AIU*. I.1)

(10) "In the beginning verily this (universe) was *Āpaḥ*; doubtlessly it was *Salila* only." (*SB*. XI 1.6.1)

(11) In the beginning, this (creation) was nothing." (*SB*.)

Such statements, occurring in the Brāhmaṇas which depict the state, existing prior to the creation of the world, are to be recognised as Purāṇas.

The *Kalpa* refers (to the portions of) the Brāhmaṇas, which describe the power or significance of the Mantras. For instance :—

(12) "The verse 'Iṣe tvā, Ūrje tvā' (the first verse of the Yajur-Veda) is pronounced for rain. The phrase 'Iṣe tvā, Ūrje tvā' refers to the food or essence, which springs up from rain." (*SB*. I.7.1.2)

(13) "Savitṛ doubtlessly is the *Prasavitṛ* (i.e. stimulator of life and motion in the world; from the root √*Śu* to stimulate) of the Devas, who are born of Savitā." (*SB*. I.7.1)

Such statements are the *Kalpas*.

The *Gāthās* mean the dialogues. For instance, the dialogues between Yājñavalkya and Janaka or the dialogues in the form of questions and answers e.g. between Gārgī and Maitreyī in the Śatapatha Brāhmaṇa.

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(8) "सदेव सोम्य इदमग्र आसीत् एकमेवाद्वितीयम् ॥" (*CHU*. VI.2.1)

(9) "आत्मा वा इदमेकमेवाग्र आसीत् । नान्यत् किञ्चन मिषत् ॥" (*AIU*. I.1)

(10) "आपो ह वा इदमग्रे सलिलमेवास ॥" (*SB*. XI.1.6.1)

(11) "इदं वा अग्रे नैव किञ्चिदासीत् ।" (*SB*) cf. : *BU*. I.2.10.

(12) "इषे त्वोर्जे त्वेति वृष्ट्यै तदाह, यदाहेषे त्वेत्यूर्जे त्वेति यो वृष्टादूर्ग्रसो जायते तस्मै तदाह ॥" (*SB*. I.7.1.2)

(13) "सविता वै देवानां प्रसविता सवितृप्रसूताः ॥" (*SB*. I.7.1.4)

"What is Nārāśansī ?" Here Ācārya Yāska says :—

(14) "According to Kathakya, Nārāśansī is Yajña. People assemble there and praise (God) there (Nara + śansī). According to Śakapūṇī, it is *Agni* ; as it (*Agni* i.e. God) is eulogised by men." (*N*. VIII. 6)

Thus stories occurring in the Brāhmaṇas and the Nirukta etc. containing eulogy of men or women are called *Gāthās* and no other thing.

In all the quotations, wherever, these words occur, the Brāhmaṇas are the "things named" (*Saṁjñin*) and the words *Itihāsa* &c., are the "names" (of the Brāhmaṇas). For instance (it is said in the following statement) :—

(15) "One should understand that the words *Itihāsa*, *Purāṇa*, *Kalpa*, *Gāthā* and *Nārāśansī* are (the names of) the Brāhmaṇas only."*

On this topic, there is another evidence in the commentary of the Nyāya Darśana :—

(16) "The (triple) division of sentences (occurred in the Brāhmaṇas) had its distinct imports ; (hence the Brāhmaṇas are authoritative evidence)." (*ND*. II. 1.60)

Vātsyāyana comments upon this as follows :—

(17) "The verbal testimony (of the Brāhmaṇical statements) is accepted as in the worldly life. The sentences (i.e. propositions) found in the Brāhmaṇas are divided into three categories."

The idea here is that the words occurring in the Brāhmaṇas are not Vedic (i.e. divine) but they are *Laukika* (i.e. wōrldly) only. The three-fold division has been explained as follows :—(They are of three varieties e.g.) ;

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(14) "नराशंसो यज्ञ इति कात्थक्यः । नरा अस्मिन् आसीनाः शंसन्ति । अग्निरिति शाकपूणिः । नरैः प्रशस्यो भवति । (*N*. VIII. 6)

(15) "ब्राह्मणान्येवेतिहासान् जानीयात् । पुराणानि कल्पान् गाथा नाराशंसी-श्चेति ।"

* The origin of the quotation is not traceable.

(16) "वाक्यविभागस्य चार्थग्रहणात् ।" (*ND*. II. 1.61)

(17) "प्रमाणं शब्दो यथा लोके । विभागश्च ब्राह्मणवाक्यानां त्रिविधः ।" (*ND*. II. 1,61)

(18) "The *Vidhi Vacana* (i.e. mandatory statements) ; the *Artha Vacana* (i. e. explanatory or laudatory passages) ; and the *Anuvāda vacana* (i.e. supplementary repetitions)."

(*ND.* II.1.61)

Commenting upon this aphorism Vātsyāyana says :—

(19) "There are three varieties of textual propositions in the Brāhmaṇas e.g. mandatory, explanatary and repetitive.

(*ND.* II. 1.61)

(20) "The *Vidhi* (means) injunction." (*ND.* II. 1.62)

Vātsyāyana comments upon it :—

(21) "The text (i.e. *Vākya*) which gives injunction is called *Vidhi. Vidhi* also means *Niyoga* (i.e. ordinance) or *Anujña* (i.e.) consent or permission). For instance, 'One, desirous of Svarga (i.e. bliss) should perform the Fire Sacrifice'." (*ND.* II. 1.63)

"The *Artha Vāda* (explanatory text) is either *Stuti* (i.e. commendatory) or *Nindā* (i.e. censurous) or *Para Kṛti* (i.e. to lay down a contrary way of doing a thing by another), or *Purā Kalpa* (i.e. historically supported injunctions)." (*ND.* II. 1.63)

Vātsyāyana's remarks upon this are as under :—

(22) "A statement, commendatory to mandatory rule is *Stuti*. Its object is to create confidence (in the heart of the doer)—so that

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(18) "विध्यर्थवादानुवादवचनविनियोगात् ।" (*ND.* II. 1.61)

(19) "त्रिधा खलु ब्राह्मणवाक्यानि विनियुक्तानि । विधिवचनानि अर्थवादवचनानि अनुवादवचनानि इति ।" (*ND.* II. 1.61)

(20) "विधिर्विधायकः ।" (*ND.* II. 1.62)

(21) "यद् वाक्यं विधायकं—चोदकं स विधिः । विधिस्तु नियोगोऽनुज्ञा वा । यथा अग्निहोत्रं जुहुयात् स्वर्गकामः ।" इत्यादि । (*NDB.* II. 1.62)

"स्तुतिर्निन्दा परकृतिः पुराकल्प इत्यर्थवादः ।" (*ND.* II. 1.63)

(22) "विधेः फलवादलक्षणा या प्रशंसा सा स्तुतिः । सम्प्रत्ययार्थं स्तूयमानं श्रद्दधीतेति ।। प्रवर्त्तिका च, फलश्रवणात् प्रवर्त्तते ।"

(Contd.)

one may have faith in, what is being praised. On hearing its result one is impelled to do a thing accordingly. The Devas (i.e. the learned) conquered all, by (performing) *Sarva-jit* Sacrifice. It is performed to obtain every thing and to conquer all. Hence, he, who performs it attains every thing and subdues all, etc. *Ninda* (i.e. censure) is a statement indicating undesirable result. It is prohibitive. One should desist from doing what is censured. The *Jyotiṣṭhoma* is the first of all Sacrifices. He, who without performing it first, performs another one, falls into a pit, grows old and dies. &c.

"*Para-kṛti*" is to quote a contradictory mandatory rule of another in doing a thing, e.g. after performing a *Homa*, they let the clarified butter fall down (upon offerings at the Sacrifice) by drops first. But the *Caraka-adhvaryus* sprinkle down ghee, mixed with coagulated milk (*Pṛṣad-ājyam*) by drops and say that ghee-mixed with coagulated milk is the life-breath of Fire. &c. (cf ; *SB.* III. 8.3.24)

"*Purā Kalpa*" is a mandatory rule, supported by a historical example, e.g. 'The Brāhmaṇas, therefore, glorified the *Sāma Stoma* (i.e. a *Sāma* hymn) called *Vahiś—Pavamāna* with the Mantra "*Yone Yajñam Pratanavāmahe*" ' &c. Why do you include *Para Kṛti* and *Purā Kalpa* in the *Artha Vāda ?* (They

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(Continued from page 124)

"सर्वजिता वै देवा: सर्वमजयन्, सर्वस्याप्त्यै सर्वस्य जित्यै, सर्वमेवैतेनाप्नोति—सर्वं जयति, इत्येवमादि ।

"अनिष्टफलवादो निन्दा, वर्जनार्था । निन्दितं न समाचरेदिति ।" स एष वा प्रथमो यज्ञो यज्ञानां यज्ज्योतिष्टोमो, य एतेन अनिष्ट्वा अन्येन यजते गर्त्ते पतति—अयमेवैतत् जीर्यते वा प्रमीयते वा" इत्येवमादि ।

"अन्यकर्त्तृकस्य व्याहतस्य विधे: वाद: परकृति: ।"

"हुत्वा वपामेवाग्रेऽभिघारयन्ति । अन्ये पृषदाज्यम् । तदु ह चरकाध्वर्यव: पृषदाज्यमेवाग्रे अभिघारयन्ति पृषदाज्यमेवाग्रे । 'अग्ने: प्राणा: पृषदाज्यम् स्तोमम् ।' इत्येवमभिवधति ।" इत्येवमादि ।"

"ऐतिह्यसमाचरितो विधि: पुराकल्प इति । 'तस्मात् वा एतेन ब्राह्मणा बहिष्पवमानं साम स्तोममस्तौषन् । योनेर्यज्ञं प्रतनवामहे ।" इत्येवमादि । कथं परकृति-पुराकल्पौ अर्थवादौ ।" इति । स्तुति-निन्दावाक्येन अभिसम्बन्धात् विध्याश्रयस्य कस्यचिदर्थस्य द्योतनादर्थवाद: ।" इति ॥ (*NDB*. II. 1. 64)

are *Artha Vādas*) because they pertain to praise and censure and also because they throw light on certain topics connected with mandatory rules." (*NDB*. II. 1. 64)

(23) "*Anuvāda* (i.e. explanatory repetition) is the repetition of the mandatory ordinance." (*ND*. II. 1. 64)

Vātsyāyana explains it as :—

(24) "(It is of two kinds i.e.) repetition of mandatory rule and the repetition of its import. The first is the verbal repetition and the other is the repetition of the sense only." (*NDB*. II. 1.65)

(25) "The proofs (*Pramāṇas*) are not four only because *Aitihya* (i.e. Historical evidence or tradition), *Arthāpatti* (i.e. Implication), *Sambhava* (i.e. Possibility) and *Abhāva* (i.e. Non-existence) are also proofs." (*ND*. II. 2.1)

Vātsyāyana comments upon it :—

(26) "These four are not the only proofs. What are others then ? The other proofs are (1) Historical evidence, (2) Circumstantial presumption, (3) Probability and (4) Nullity. "They said like this" such a traditional (and credible) statement, the author of which is not known is called Historical Evidence (*Aitihya*)." (*NDB*. II. 2.1)

On the authority of this evidence, only the Brāhmaṇa portion has been assigned the names of *Itihāsa* &c. and not the Mantra portion.

Moreover, the Brāhmaṇas are merely the commentaries upon the Vedas (i.e. the Vedic verses) (and they are not the Vedas themselves). Hence they cannot be given the title of the Vedas. (It is shown by the fact that) the Brāhmaṇas first quote the Vedic verses e.g. "*Iṣe Tvā Ūrje Tvā*" (*SB*. 1. 7) and then proceed to explain them.

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(23) "विधिविहितस्यानुवचनमनुवाद: । (*ND*: II. 1.64)

(24) "विध्यनुवचनं चानुवादो विहितस्यानुवचनम् च ।
पूर्व: शब्दानुवाद:, अपर: अर्थानुवाद: । (*NDB*. II. 1.64)

(25) "न चतुष्ट्वम्—ऐतिह्यार्थापत्ति-सम्भवाभाव-प्रामाण्यात् ।" (*ND*. II. 2. 1)

(26) "न चत्वार्येव प्रमाणानि । किं तर्हि ? ऐतिह्यमर्थापत्ति: सम्भवोऽभाव इत्येतानि अपि प्रमाणानि ।………" इति होचु:" इत्यनिर्दिष्टप्रवक्तृकं प्रवादपारम्पर्यमैतिह्यम् ।" (*NDB*. II. 2. 1)

Moreover, (the following passage) from the Mahā-Bhāṣya (supports this view) :—

(27) "Of which words ? Of the words used in the wordly speech and also of the Vedic (language). Among them the words of the common man's speech are : cow, horse, man, elephant, bird, deer and Brāhmaṇa. (The instances of) the Vedic words are :—

'Saṁ-no devīr-abhiṣṭaya' (*AV.*) ; *'Iṣe tvā-ūrje tvā'* (*YV.*) ;
'Agnimīle Purohitam' (*RV.*) ; *'Agna āyāhi vītaye'* (*SV.*)."
(*MB.* I. 1.1)

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(27) "केषां शब्दानाम् ? लौकिकानां वैदिकानाम् च । तत्र लौकिकाः तावत् गौरश्वः पुरुषो हस्ती शकुनिर्मृगो ब्राह्मण इति । वैदिकाः खल्वपि । 'शन्नो देवीरभिष्टये । इषे त्वोर्जे त्वा । अग्निमीळे पुरोहितम् । अग्न आयाहि वीतये । इति ॥ (*MB* I. 1.1)

In this quotation, examples from the four Vedas are given. For this purpose, the author of the Mahā-Bhāṣya has quoted the first verses of the four Vedas. But it is strange enough to find that Patañjali quotes *"Śaṁ-no Devīḥ"* as the first verse of the Atharva-Veda, while all the present printed editions of the Atharva-Veda begin with the verse *"Ye Triṣaptāḥ"* and not with *"Śaṁ-no Devīḥ"* as stated by the celebrated author of the Mahābhāṣya. *"Śaṁ-no Devīḥ"* is found as the first verse of the sixth hymn of the first Kāṇḍa of the Atharva-Veda.

It is a clear evidence that the arrangement of verses has under-gone some modifications after the author of the Mahā-Bhāṣya.

From the undermentioned quotation from the Gopatha Brāhmaṇa, it is clear again that during the days of the Brāhmaṇas, the arrangement of verses was definitely different from what we find now-a-days :—

"अग्निमीळे पुरोहितम्... ......इत्येवमादि कृत्वा ऋग्वेदमधीयते ।
इषे त्वोर्जे.........इत्येवमादि कृत्वा यजुर्वेदमधीयते ।
अग्न आयाहि........ इत्येवमादि कृत्वा सामवेदमधीयते ।
शन्नो देवीः.........इत्येवमादि कृत्वा अथर्ववेदमधीयते ॥"
(*Gopatha* I. 1.29)

But it is also evident that the difference in the textual arrangement is found only in the case of the Atharva-Veda only.

Had the author accepted the books, called the Brāhmaṇas, as the Vedas here, he would have given examples from them also. As the author of the Mahābhāṣya recognised that the Mantra portion only could be given the name of the Veda, he cited the initial portions of the first verses of the four Vedas while illustrating the Vedic words. On the contrary, the examples which he has given, of words used in common speech, can be assigned to the Brāhmaṇas as they are found in them.

Ācarya Pāṇini, in the following aphorisms, has clearly shown that the Vedas and the Brāhmaṇas are distinct from one another :—

(28) "The object of the root *Div* in its original sense (i.e. gambling &c) takes the Accustive case-ending in the Brāhmaṇas." (*P*. II. 3. 60)

(29) "The Sixth case (i.e. Possessive case) is used diversely in the sense of the Fourth (Dative) case in the *Chandas* (i.e. the Vedas)." (*P*. II. 3.62)

(30) "In the Brahmaṇas and in the Kalpa works, proclaimed by ancient sages, the suffix '*Ṇini*' is added to a word which is preceded by a word in the Third case (instrumental) in the sense of 'announced by'." (*P*. IV. 3.105)

The distinction (between the Vedas and the Brāhmaṇas is further) indicated by the word '*Purāṇa*' (used here) in the sense of 'the ancient sages.'

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(28) "द्वितीया ब्राह्मणे ।" (*P*. II. 3. 60)

Dīkṣita explains it—

"ब्राह्मणविषये प्रयोगे दिवस्तदर्थस्य कर्मणि द्वितीया स्यात् । षष्ठ्यपवादः । गामस्य समायां तदहः दीव्येयुः ।"

(29) "चतुर्थ्यर्थे बहुलं छन्दसि ।" (*P*. II. 3. 62)

Bhaṭṭoji Dīkṣita explains it—

"षष्ठी स्यात् । पुरुषमृगश्चन्द्रमसे । दार्वाघाटस्ते वनस्पतीनाम् in the sense of वनस्पतिभ्यः ।"

(30) "पुराणप्रोक्तेषु ब्राह्मणकल्पेषु ।" (*P*. IV. 3. 105)

Bhaṭṭoji Dīkṣita explains it in the following words—

"तृतीयान्तात् प्रोक्तार्थे णिनिः स्यात् । यत्प्रोक्तं पुराणप्रोक्ताश्चेद् ब्राह्मणकल्पाः ते भवन्ति । पुराणेन—चिरन्तनेन मुनिना प्रोक्ताः । भल्लु, भाल्लविनः । शाट्यायन, शाट्यायनिनः । कल्पे—पिङ्गाः पैङ्गी कल्पः ।"

The Brāhmaṇas and the Kalpas announced by ancient sages e.g. Brahmā &c are the commentaries upon the Vedas. Hence, the titles of "*Purāṇa* and *Itihāsa*" have been assigned to them. Had the author desired to give the name of Veda to the both—*Chandas* as well as to the Brāhmaṇa—(then) in the above mentioned aphorism of) "*Caturthyarthe Bahulam Chandasi*)" the use of word "*Chandasi*" would have been meaningless. Because the word Brāhmaṇa will have continuity (*Anuvṛtti*) here from the (preceding aphorism i.e.) "*Dvitīya Brāhmaṇe*" (and in that case this term would include the term *Chandas*).

It is, therefore, evidently established that the name Veda cannot be given to the Brāhmaṇas.

Again, the words Brahma and Brāhmaṇa (i.e. the name of one of the four Varṇas) are synonyms. (The following evidence) supports this view :—

(31) "Brahma is verily a Brāhmaṇa and Kṣatra is (called) Rājanya." (*SB.* XIII. 1. 5. 3)

(32) "The words Brahman and Brāhmaṇa have identical meaning" (Hence they are synonyms). (*MB.* V. 1.1)

The Vedic glosses, composed by the Brahmans i.e. the Brāhmaṇas who were the (ancient) great Seers and were learned in the four Vedas, are called the Brāhmaṇas.

Moreover, it is also understood that Kātyāyana agreed to assign the name of Veda to the Brāhmaṇas, only conditionally as the Brāhmaṇas have invariable association (i.e. intimate connection) with the Vedas. (It is also in the secondary sense). In this manner, too, it is not justified ; because he has not stated so and the other Seers do not hold this view. Thus, the Brāhmaṇas cannot be called Vedas.

In this manner we have proved by quoting a (large) number of evidence that Veda is the name of the Mantra portion only.

Q. Should we recognise the authrity of the Brāhmaṇas at par with the Vedas ?

A. To this question our reply is nagative. Their authority cannot be accepted equal to the Vedas. Because, they, not being the words of God, are of authority only in as far as they are consistent with the Vedas. They deserve to possess the secondary (or derivative) authority only.

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(31) "ब्रह्म वै ब्राह्मणः । क्षत्रँ राजन्यः ।" (*SB.* XIII. 1. 5. 3)

(32) "समानार्थावेतौ । ब्रह्मन्शब्दो ब्राह्मणशब्दश्च ।" (*MB.* V. 1. 1)

THEOSOPHY (BRAHMA-VIDYĀ)

Q. Do the Vedas contain all the sciences or not ?

A. Our answer is that the Vedas do contain the basic principles of all sciences briefly. The foremost of them is the Brahma-Vidyā (i. e. Theosophy) which we explain here concisely :—

(1) "Him we invoke for aid Who reigns supreme, the Lord of all that stands and moves, Inspirer of the Soul. That *Pūṣan*, may promote the increase of our riches, Who is our infallible Keeper and Guard and also Well-wisher." (*YV*. XXV. 18), (*RV*. I. 89. 5)

(2) "The learned always turn their eyes to the lofty place of *Viśṇu* (the all pervading God), spread like an eye in the heaven."

(*RV*. I. 22. 20)

The meaning of (the individual words of these) stanzas is :—

The word *Īśāna* is from the root √*Īś* to rule or command or master (with suffix '*Ānas*'). We invoke Him who is the Lord of the whole universe and of all that moves or does not move. In Him (the human) intellect finds solace (*Buddheḥ-Tripti-Kartā*). He is *Pūśā* (i.e. giver of strength and vigour). O Supreme Lord, protect our wisdom and riches, which may prosper by Thy grace. Guard and sustain us always without remiss so that we may enjoy all sorts of pleasures.

The stanza "*Tad-Viśṇoḥ* etc." (*RV*. I. 22. 20) has already been explained in the Chapter describing various themes of the Vedas under *Vijñāna* portion.

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(1) "तमीशानं जगतस्तस्थुषस्पतिम्
धियं जिन्वमवसे हूमहे वयम् ।
पूषा नो यथा वेदसामसद् वृधे
रक्षिता पायुरदब्धः स्वस्तये ।." (*YV*. XXV. 18) ; (*RG*. I. 89.5)

(2) "तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः ।
दिवीव चक्षुराततम् ॥" (*RV*. 1.22.20)

A detailed note on the interpretation of this verse given already.

(3) "Only an enlightened man can, after studying (*Upasthāya*) the eternal Vedic lore (*Prathama-Jām*) (and precisely abiding by it) realise (by sincere efforts from his heart and soul) that Supreme Lord who encompasses all the creatures and all the regions, pervades all the quarters of the universe and is Immanent in the very essence of truth (in mind, speech and deed)."

(*YV*. XXXII. 11)

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(3) "प॒रीत्य॑ भू॒तानि॑ प॒रीत्य॑ लो॒कान्
प॒रीत्य॒ सर्वा॑: प्र॒दिशो॒ दिश॑श्च ।
उ॒प॒स्थाय॑ प्रथम॒जामृ॒तस्या॒—
त्मना॒त्मान॑म॒भि सं वि॑वेश ॥" (*YV*. XXXII. 11)

(i) *Parītya* : (परि + √इण् (गतौ) + ल्यप्) (*P*. VII. 1.37) i.e. having pervaded from all sides.

(ii) *Lokān* : (√लोकृ (दर्शने) + घञ्) (*P*. III. 3.19) i.e. the earth, the sun and the other planets which can be seen.

(iii) *Pradiśaḥ* : The intermediate quarters.

(iv) *Upasthāya* : (उप + √ष्ठा (गतिनिवृत्तौ) + ल्यप्) i.e. having studied or practised.

(v) *Prathama-jām* : (प्रथम—जा, √जनि + विट्) (*P*. III. 2.67 & VI. 4.41) i.e. the first born : the Vedic lore revealed in the beginning of creation. Griffith explains it 'the first born child'.

(vi) *Ṛtasya* : (√ऋ (गतौ) + क्त) i.e. of truth. Griffith connects it with *Prathama-jām* i.e. the first born child of the Order ; thus he means 'the eternal law of the universe, whose first born child is *Prajāpati*'. But according to Mahīdhara it means *Vak*, the Sacred Word—the Veda.

(vii) *Ātmanā* : (√अत् (सातत्यगमने) + मनिच्) (*U*. IV. 153) i.e. by means of heart and soul.

(viii) *Ātmānam* : the essence or source. (Contd.)

The purport is that the Supreme Being encompasses and pervades all the *Bhūtas* e.g. elements, *Ākāśa* & c. He also pervades all directions and sub-directions (directions—East etc. and sub-directions—South-East etc) He has also penetrated all heavenly bodies, the Sun &c and knows them completely. He generates the subtle primary substances (*Sūkṣma Bhūtas*). The enlightened soul which by means of its spiritual power and inner organic faculties (*Antaḥ Karaṇa*) realises and attains communion with God Who is All-Bliss and Bondless (*Mokṣa–Ākhya*) obtains final beatitude.

(4) "He is the highest object of adorations ; pervades the universe and possesses the super-most knowledge. He (survives) the dissolution of the world. All the Devas take support in Him as a trunk of a tree upholds all the branches round it."

(*AV.* X. 7.38)

(Cotd. from page 131)

It will be interesting to read the following translation of this verse offered by Griffith :

"Having encompassed round existing creatures, the Worlds and all the Quarters and Mid-quarters,

Having approached the first born Child of Order he with his Self into the Self hath entered."

The idea according to this is that the performer of the Universal Sacrifice is liberated from the bounds of human life. Encompassed round : with the glance of his enlightened mind which shows the universe to be Brahma. He : the performer of the Universal Sacrifice.

(4) "महद् यक्षं भुवनस्य मध्ये
तपसि क्रान्तं सलिलस्य पृष्ठे ।
तस्मिन् श्रयन्ते य उ के च देवाः
वृक्षस्य स्कन्धः परित इव शाखाः ।" (*AV.* X. 7.38)

(a) *Yakṣam* : (I) From the root यक्ष् (X. A.) to honour, worship, adorn. (II) From the root *Yakṣ* (I.P.) to stir or to move. (**यक्षयति** or **यक्षति**). Here it means God, Who is the highest object of worship.

(Contd.)

He alone should be known as Supreme Being (Brahman) Who is *Mahat* (i.e. the greatest of all), and *Yakṣa* (i.e. adorable by all men). He pervades the entire universe and possesses supreme knowledge (*Tapas*). He survives the dissolution of the effect (i.e. the creation) into causes. All the thirty three Devas e.g. *Vasus* and others find support in Him and He is their main stay as all branthes of a tree are upheld by its trunk.

(5) "(This One Immutable God) is called neither the second, nor the third, nor yet the fourth."

(6) "He is called neither the fifth nor the sixth, nor yet the seventh."

(7) "He is called neither the eighth nor the nineth, nor yet the tenth."

(8) "All this power (of supporting the universe) is certainly centred in Him. He is the One, Alone and only One."

(Contd. from page 132)

In the Paurāṇika literature, it refers to a class of demi-gods who are described as attendants of Kubera. cf : यक्षश्चक्रे जनकतनयास्नानपुण्योदकेषु, etc. (*MD.* I) But in Vedic Sanskrit it means anything deserving honour.

(b) *Tapasi Krāntam* : The *Krāntam* is a past participle of the root √*Kram* to step forward. "One who surpasses." The word *Tapas* is read in the list of words for *Jvalata* (*NTU.* I. 17). Dayānanda explains it as *Tapasi Vṛddham* i.e. advaneed in knowledge or austerity. *Tapas* here means knowledge.

Cf : Griffith's rendering :—

"Absorbed in Fervour, is the Mighty Being, in the world's centre, on the waters's surface.

To him, the Deities, one and all betake them ; so stands the tree-trunk with the branches round it"

(5) "न द्वितीयो न तृतीयश्चतुर्थो नाप्युच्यते ।"

(6) "न पञ्चमो न षष्ठः सप्तमो नाप्युच्यते ।"

(7) "नाष्टमो न नवमो दशमो नाप्युच्यते ।"

(8) "तमिदं निगतं सहः स एष एक एकवृदेक एव ।

(9) "All the Devas have all their being in Him alone."

(*AV*. XIII. 4.16-18 & 20-21).

These verses clearly show that God is One and One only. There is no second, third, fourth, fifth, sixth, seventh, eighth, nineth and tenth God. The negative particle (*Na*) used for nine times (in the above verses) beginning with second and ending with Zero (i.e. 10th) clearly establishes (the fact) that God is One and One only. The existence of a second god is emphatically denied in the Vedas. Hence the worship of the other god is positively prohibited. Being the Inner-ruler of the two fold created beings—animate or inanimate—He alone beholds them all and none is able to see Him. He is invisible for all. This entire universe is pervaded by Him and is certainly centered (*Nigatam*) in Him—there being a close connection between the pervader and the pervaded. He is called (here) *Sahaḥ* i.e. the All-Sustaining (power). He is definitely One and one only. Here the word 'One' is thrice repeated. This (repetition) indicates that there is no second god equal to or greater than He. It is also implied here that there is no other god of His own or of a different variety and nor there can be division in His absolute essence. The existence of the second god is absolutely denied. He is One and one only. He is Unitary and Intelligent power, the like of Whom does not exist. He is the Sole controller of this universe, and has no assistant (or agent) to help him in creating or supporting this entire world. Because He is Omnipotent. All these Devas—*Vasus* and others—described above exist in this One Supreme Being Who is Almighty even after the dissolution of the universe.

There are many other verses in the Vedas e.g. "*Sa Paryagāt* etc. (i.e. He encompasses) (*YV*. XXXX. 8), which deal with Theosophy. The fear of increasing the bulk of the book does not (permit us) to cite all of them here. We shall explain their purports in our commentary at places of their occurances.

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(9) "सर्वे अस्मिन् देवा एकवृतो भवन्ति ।"

(*AV*. XIII. 4. 16-18 & 20-21)

"*Sahaḥ*" : √षह (मर्षणे)+असुन् । i.e. (*U*. IV.189) i.e. power, might.

"*Eka-vṛt*" : Sole Being.

"*Devas*" : All luminous and moving bodies and forces of nature.

DHARMA AS ORDAINED IN THE VEDAS

(1) "March together, speak together and let the minds of you—the Intelligent ones—be united as in the past, the wise Devas (i.e. the learned) worshipped (harmoniously) the Adorable One (*Bhāgam*).
(*RV*. X. 191. 2)

(EXPLANATION)

(In this stanza) God ordains :—

"O men, acquire Dharma revealed by Me. It is based on justice—free from partiality and is bright on account of its truthful character. Be united and give up all dissensions for its achievement so that the happiness (in your life) may accumulate and aflictions may be anihilated. (Speak together) Assemble together and hold friendly discussions. Discard wrangling controversies and fallacious sophistry. Put questions lovingly and answer them. In this way you would acquire true knowledge and other noble qualities for ever. (Let your minds be all alike). Make up your minds abodes of wisdom and knowledge. Be vigilent and earn knowledge. Endeavour rightly to fill your minds with eternal joy. You should always follow Dharma and never practise Adharma (unrighteousness). There is a simle here (in the verse). You must practise the Dharma, which was adopted by the learned, wise and the dispassionate men of the past and the present age i.e. dead or living who possessed an urge for preaching the Divine Dharma. They worshipped Me as the Omnipotent Adorable Lord and followed the righteous path (Dharma) ordained by Me. The same righteous path (Dharma) must be adhered to by you. In this way the Dharma laid down in the Vedas would be known to you and you will have no doubts about it." (*RV*. X. 191.2)

(2) "May the (purpose of) deliberation be common, common the assembly, common the mind and so be their thoughts united.

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(1) "सं गच्छध्वं सं वदध्वं सं वो मनांसि जानताम् ।
देवा भागं यथा पूर्वे सं जानाना उपासते ।" (*RV*. X. 191.2)

N.B. Please see a note on it on page 136.

(2) "समानो मन्त्रः समितिः समानी समानं मनः सह चित्तमेषाम् ।
समानं मन्त्रमभि मन्त्रये वः समानेन वो हविषा जुहोमि ॥ (*RV*. X. 191.3)

N.B. Please see a note on it on page 136.

I lay before you a common aim, and you should worship with your common oblation." (*RV*. X. 191.3)

(EXPLANATION)

(Common deliberation) O men, the object of your *Mantras* i. e. deliberations be true and righteous knowledge and the benefit of the all (created) beings. Let it be universal and without partiality and prejudice. The word *Mantra* means a deliveration or consultation by which people investigate all things of known or unknown qualities e.g. beginning with God and ending with the Earth—(i.e. all spiritual or material substantives) and acquire their knowledge and then explain to others through conversation and precepts. King's ministers are styled as Mantrin (√Mantra+In) because they deliberate and distinguish between the right and wrong.

All persons should assemble together in order to make investigation regarding the objects of which they have no precise knowledge. There the members, may have divergent views at first, but they should adopt a common formula being the essence of all opinions, beneficial for the entire mankind and endowed with all meritorious characteristics. This decision should be adhered to and practised. In this way the happiness of the best type and universal benefit of entire humanity would daily be increased.

(Common assenbly) In order to promote freedom and to supplement the stock of happiness for all men alike, a beneficial, impartial and uniform legislation as well as the harmonious social organisation should be framed by which justice and enlightenment of all men may be achieved. For this purpose a common assembly of the learned, should be constituted which will help the people on acquisition of the righteous qualities e.g. celibacy

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Note for Page 135 :

(a) These and the other verses of this hymn were meant to be recited by the Priest who presided at the opening ceremony of the periodical sessions of a Parliament or a State Assembly.

(b) Sāyaṇa gives a different explanation of the second half of the first verse (*RV*. X. 191.2) :

"In like manner as the ancient gods concurring accepted their portion (*Bhāga*) of the Sacrifice."

But I have taken the word "*Bhāgam*" here as *Bhajanīyam* i.e. the Adorable one.

and learning. This must be maintained under the state control (and should strive for) the purity of people's conduct, devotion to duty, performance of deeds leading to the highest end of human existence and the development of intellect, health and mental vigour.

(Common minds) Here the word *Manas* (i. e. mind) has (two aspects e.g.) *Saṃkalpa* : desire or wish and *Vikalpa* : abhoranee or avertion. Let there be desire for good qualities and avertion to bad objects. O men, let your minds (having these qualities) be harmonious with one another and should not be hostile to one another. Here the word *Citta* (mind or heart) means (a thinking faculty) by which the past experience is remembered and God as well as *Dharma* is meditated upon. This faculty of thinking should also be harmouious with one another i.e. let all your exertions result in termination of aflictions and promotion of pleasures of all living beings as they are for your own sake. The word *Saha* (together) indicates that all united efforts should be directed towards mutual benefit and happiness. I bestow my blessings upon those who regard all other living beings as their ownselves, and are benevolent and extend others' happiness (at the cost of their own).

(I proclaim) I ordain to you to practise the *Dharma* laid down above. All men must abide by this, so that you may not fail in truth and falsehood may not prevail upon you.

(Commbn oblation) Here the word *Havi* (oblation) means both, dedication as well as taking. This giving and taking should also be in accordance with the truthful *Dharma*. I prescribe for you this Common *Dharma*, endowed with truth. Hence accept the Dharma ordained by Me and no other. (*RV*. X. 191. 3)

(3) "May your decisions be unanimous, your minds being of one accord. May the thoughts of all be united so that there may be a happy agreement and union amongst you all." (*RV*. X. 191.4)

(EXPLANATION)

This is the import.. O men, you should concentrate all your powers for the uplift of *Dharma*, with mutual concord ; so that all may strive to increase happiness without any conflict and clash. Here the word *Ākūti* means "efforts or courage or a noble way of doing things." Even these faculties are to be employed by doing good to others, for the happiness of

(3) "समानी व आकूतिः समाना हृदयानि वः ।
समानमस्तु वो मनो यथा वः सुसहासति ॥" (*RV*. 191. 4)

all mankind. Try your best so that this *Dharma* ordained by Me may not disappear.

"*Samāna Hṛidyāni Vaḥ*" (May your minds be of one accord) May your hearts be full of affections and love and may your actions be harmonious and free from illwill to others. "*Samānam Astu Vo Manaḥ*" (Concordant mind) The word *Manas* (i.e. mind) (occuring here) is defined in the Śatapatha (XIV. 4. 3. 9) as follows :—

(4) "Desire, determination, doubt, faith, disbelief, endurance, non-perseverence, bashfulness, intelligence and fear ; all these are (functions of) mind." (*SB*. XIV. 4. 3. 9)

Discriminate in mind (first) and then you should act. *Kāma* is a desire for noble qualities. *Saṃkalpa* is a determined action for its achievements. *Vicikitsā* is a doubt, which is created with a view to ascertain a doubtful object. *Śraddhā* is an unfailing faith in God and true religion. *Aśraddhā* is the absolute disbelief in atheism and *Adharma*. *Dhṛti* is the firm resolve to retain unflinching faith in God and *Dharma*, under adversity or prosperity. *Adhṛti* is the impatience never to adopt evil ways. *Hrī* is mental hesitation to adopt evil conduct and also for non-compliance with the dictates of true *Dharma*. *Dhī* is an intellectual faculty which promptly and firmly grasps the noble qualities. *Bhī* (or fear) is the conviction that God detects us every where and therefore to desist from doing unrighteous actions, disobedience to His commandments, and from other sinful deeds.

Such a mind of yours, O men, be harmonious. "*Yathā Vaḥ Susahāsati*" i.e. May you so co-operate with one another that happiness may continue to increase. Rejoice in your hearts at the sight of the happiness of all men. None of you should delight in the sufferings of others. All men should behave and act in the manner ; so that all may be prosperous and free.

(*RV*. X. 191.4)

(5) "*Prajāpati* (the Protector of all mankind—God), finding out (through His perfect understanding) various aspects, has discriminated between truth and falsehood : The Lord of all created beings has placed scorn on untruth and faith in truth." (*YV*. XIX. 77)

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(4) "कामः सङ्कल्पो, विचिकित्सा श्रद्धाऽश्रद्धा धृतिरधृतिर्ह्रीर्धीर्भीः, इत्येतत्सर्वं मन एव ॥" (*SB*. XIV. 4. 3. 9)

(5) "दृष्ट्वा रूपे व्याकरोत् सत्यानृते प्रजापतिः ।
अश्रद्धामनृतेऽदधाच्छ्रद्धाँ सत्ये प्रजापतिः ॥" (*YV*. XIX. 77)

(EXPLANATION)

i.e. God, the Protector of all men, ordains *Dharma* :—

All men, under all circumstances and at all times should have faith only in truth and scorn over falsehood. God has drawn a line of demarcation, with His Omniscient knowledge, between truth and falsehood i.e. *Dharma* and *Adharma* and their known and unknown aspects. What type of line ? It is expla:ned by "scorn on falsehood". He has implanted faith in the hearts of all men, in true *Dharma*, enjoined in the Vedas and the Śāstras, which is duly supported by all proofs, including the Direct Cognition (*Pratyakṣa*), is based on justice and is free from prejudice and partiality. He has also put forth want of faith in *Adharma*, falsehood and injustice. In other words He commands us not to have faith in *Adharma*. In this way all men should strive and make best efforts to firmly concentrate their minds on *Dharma* and to abstain from *Adharma*.

(6) "O God, Destroyer (of aflictions), make me firm (in *Dharma*). May all living beings look at me with friendly eyes : May I look at all created beings with friendly eye. Let us look at each other with eyes of a friend." (*YV*. XXXVI. 18)

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(6) "दृते दृꣳह मा मित्रस्य मा चक्षुषा सर्वाणि भूतानि समीक्षन्ताम् ।
मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे । मित्रस्य चक्षुषा समीक्षामहे ।"
(*YV*. XXXVI. 18)

Here the word "*Dṛte*" is in Vocative case. Dayānanda translates it as 'destroyer of sufferings'. He derives it from the root √*Do* to destroy.

In the Nirukta this word "*Dṛti*" is read in the list of words indicating *Megha* i.e. cloud. It is derived from the root √*Dṛ*+*Ti* to pierce or destroy. In classical Sanskrit it has undermentioned meanings :

(I) A leather bag for holding water.

cf : Manu Smṛti (II, 99) and Yājña-Valkya (III. 268) "दृति धनुर्वस्तमविम्" ।

(II) A fish.

(III) A skin, hide.

(IV) A pair of bellows.

(V) A cloud (Vedic). cf : *Nighaṇṭu* (I. 10). (Contd.)

(EXPLANATION)

That is to say : All men under all conditions and at all times should regard others as friends and should have friendly relations. All should accept this Dharma (i.e. Law of Friendship) ordained by God. They should pray to God so that they may be firm in Dharma. O God, the Destroyer of misfortunes (*Dṛti*), be gracious unto me that I May comprehend this true Dharma as it is. May all beings always look upon me lovingly with an eye of an impartial friend i.e. become my friends. Make me—who possess this desire—prosperous in all true pleasures and auspicious qualities. I also may look upon all beings with friendly eyes and loving thoughts and regard them as my ownself. In this manner, all of us leaving aside, all feelings of enmity, look upon each others with friendly eyes and should act to promote mutual happiness. This is the only divinely revealed religion which should be accepted by all. (*YV*. XXXVI. 18)

(7) "O *Agni*, (i.e. Self-effulgent, Omniscient God), the Lord of Vows, I will observe the vow (i.e. a vow of truth). May I be able to observe it. Grant me success in that way. Warding off falsehood, I approach (the path of) truth." (*YV*. I. 5)

(EXPLANATION)

i.e. All men should always ardently desire for the divine help. Without His aid the knowledge of true Dharma and its practice are impossible. O

(Contd. from page 139)

Our author has taken the etymological meaning which is quite appropriate here.

The other word, worth noticing, is *Dṛnha*.

It is Imperative from the root √*Dṛnh* (I. P.) (I) to make firmor strengthen, (II) to make fast, (III) to fortify, in the Second Person Singular. It is also used in (II. A) in the sense of (I) to be firm (II) to grow or increase. According to Mahīdhara, this verse is addressed to *Dṛti* i.e. the Chief earthen vessel, the *Gharma*, in which the offering is prepared.

(7) "अग्ने व्रतपते व्रतं चरिष्यामि तच्छकेयम् ।
तन्मे राध्यताम् । इदमहमनृतात् सत्यमुपैमि ॥" (*YV*. I. 5)

Agni (i.e. Self-Effulgent), O Vrata-pati : (i.e. Lord of Vows or Lord of Truth) I shall practise the true Dharma. Here the *Śatapatha* says :—

(8) "Truth is verily all Devas and falsehood mortal men. This verily is the vow which Devas practise and it is truth." (*SB*. I. 1)

Truthful conduct makes (us) Devas and untruthful actions make (us) mortal beings. Truthful conduct, therefore, alone is called Dharma. (May I be able). Be gracious and grant me strength enough to practise the truthful mode of life i.e Dharma. What is that vow ? Here the *Mantra* says (*Idamaham*) i.e. "I take a vow to adhere to the truth alone which will be free from falsehood i.e. Adharma." In the pursuit of this truthful conduct, prayers to God and self-efforts are main stay. God shows no favour to a man, who is inactive and lazy—just He makes him to see, who has eyes and not him ; who is blind—. Similarly God bestows His favours upon a man who himself resorts to actions, has a keen desire to practise *Dharma* and has a deep yearning after God's Grace. He favours none else ; because God has provided a man with all means of doing a thing successfully even before he has occasion to use them. One must benefit himself with an object as far as it holds good but beyond that one must desire (and pray for) the Divine Favour. (*YV*. XXXVI. 18)

(9) "A person by observing a vow (*Vrata*-vow of truthfulness) becomes initiated ; by (this) initiation (*Dīkṣā*) he attains *Dakṣinā* (i.e. reward or psosperity or skill) and thereupon advances to Faith (*Śraddhā*). Through Faith, he attains Truth (God)." (*YV*. XIX. 30)

(EXPLANATION)

i.e. A man knows the truth when he has ardent desire to know it and to act in accordance with truth. All men should have faith in truth alone and never in falsehood. A man who takes a vow to observe truth, becomes initiated i.e. attains a high rank. When, because of his best qualities, he obtains high worth (and in this way) attains high rank, he becomes the recipient of universal reverence and success. This is his award (*Dakṣiṇā*) i.e. a fruit (of his righteous efforts). The *Dakṣiṇā* (i.e. award) is achieved only through good qualitles and good conduct.

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(8) "सत्यमेव देवा अनृतं मनुष्याः ।
एतद्ध वै देवा व्रतं चरन्ति यत्सत्यम् ॥" (*SB*. I. 1. 4-5)

(9) "व्रतेन दीक्षामाप्नोति दीक्षयाप्नोति दक्षिणाम् ।
दक्षिणा श्रद्धामाप्नोति श्रद्धया सत्यमाप्यते ॥" (*YV*. XIX. 30)

By practising truthful vows e. g. *Brahmacarya* & c, he acquires respect in his own and in others expectation. This creates firm faith in him towards truthful conduct. Because truthful actions alone lead to the (public) reverence. (By faith i.e.) when this faith goes on increasing more and more, a man through this faith, obtains Supreme Lord and final emancipation. It is not possible through other process.

The import is, that a man should improve the (faculty of) faith and enthusiastic action for the (final) achievement of Truth (God). (*YV*. XIX. 30)

(10) "Created by toil and holy fervour, found by devotion, resting in *Ṛta* (i.e. righteousness)." (*AV*. XII. 5.1)

(11) "Invested with truth, enrapped with honour, compassed about with glory." (*AV*. XII. 5.2)

(EXPLANATION)

The import is :—These verses explain the characteristics (or definition) of Dharma.

God has created men as the possessors of exertion, energy and righteousness (Dharma). Therefore, they should acquire knowledge by studying the Vedas (*Brahma*) and should know God. (*Ṛte Śritā*) i.e. they must take shelter in God and depend upon (their own) hard actions.

(*AV*. XII. 5.1)

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(10) "श्रमेण तपसा सृष्टा ब्रह्मणा वित्त ऋते श्रिता ।"

(11) "सत्येनावृता श्रिया प्रावृता यशसा परीवृता ॥" (*AV*. XII. 5.1-2)

This Hymn (*AV*. XII. 5) which is partly in prose, is a continuation of Hymn (*AV*. XII. 4) ; According to *Sāyaṇa*, here still more forcibly, the sin and danger of robbing a Brāhmaṇa of his cow are described.

The translation given above by me is literal but Dayānanda interprets differently. According to him the path of Dharma is suggested here by describing various qualities of virtuous men. His interpretation would be :—

> "Men are created (alongwith the spirit of) action and penance. Let knowledge be acquired through the Vedas (by them) and they are seated in *Ṛta* (i.e. Truth or God)." (*AV*. XII. 5.1)
>
> "They are enrapped in truth, covered by glory and surrounded by fame." (*AV*. XII. 5. 2)

May all men acquire truth (through the studies) of the Vedas and Śāstras and also through all means of cognitions, such as Direct Cognition & c. This truth stands all tests and is invariably changeless. (Enrapped with *Śriya* i.e. honour). May men strive to achieve the highest honour and glory (*Śrī*)—bright with the light of righteous conduct and meritorious qualities and having the resources of world-empire to its credit. (Compassed about with *Yaśasā* i.e. glory). Men may be endowed with fair fame through the acquisition of supreme merits and truthful conduct and may they enlighten (the world) with its lusters on all sides. (*AV*. XII. 5.2)

(12) "Encircled with inherent power (*Svadhā*), fortified with faith, protected by Consecration, established in *Yajña* i.e. Sacrifice, having world as the resting place (*Nidhanam*). (*AV*. XII. 5.3)

(13) "The virility and vigour ; the forbearance and strength ; the speech and organs ; the glory (*Śrî*) and reighteousness."
(*AV*. XII. 5.7)

(EXPLANATION)

Let all men be well-wishers and beneficial towards others and find contentment in their own lots (*Svadhā*) and in their own virtuous qualities. (Fortified with faith etc.). Let them have abiding faith in truth. Absolute truth alone and not falsehood deserves faith. (By *Dīkśā* i.e. Consecration). May they protect others and be protected by the true teachings of honest and credible learned men. May they have (*Dîkśā*) consecration (i.e. place of honour). (Sacrifice etc.) (According to the Śatapatha. XIII. 1. 8. 8) "Sacrifice (*Yajña*) is verily *Viśṇu* i.e. Omnipresent God." May they depend upon Omnipresent God. May they pursue the activities of universal utility e.g. *Aśva-Medha* and attain efficiency in material science and other activities of arts. (*Loko Nidhanam*). God ordains that all men must realise that they have to perform righteous deeds for the benefit of the entire mankind upto the tlme of their death. (*AV*. XII. 5.3)

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(12) "स्वधया परिहिता श्रद्धया पर्यूढा दीक्षया गुप्ता यज्ञे प्रतिष्ठिता लोको निधनम् ॥" (*AV*. XII. 5.3)

(13) "ओजश्च तेजश्च सहश्च बलं च वाक् चेन्द्रियं च श्रीश्च धर्मश्च ॥"
(*AV*. XII. 5.7)

* *Note*—The author cited these and other verses of the *Atharva Veda* from the *Atharva Veda*, edited by Roth and Whiteney.

Moreover, (People must possess the undermentioned qualities) :—

Ojas i.e. prowess to promote justice (in the world). *Tejas* i.e. alertness, insistence, fearlessness and uprighteous zeal in truthful conduct. *Sahas* (or forbearance) must be practised by all and they should not feel pleasure and pain when they are involved for the time being, either in prosperity or adversity, and loss or gain. They should rather undertake supreme efforts to alleviate their sufferings. *Balam* (i.e. Physical strength) is also to be acquired to drive away all bodily and intellectual diseases by obeying the good rules of Brahma-Carya (i.e. life of celibacy). They should make their intellect firm by which the dreadful deeds may not be feared. *Vâk* (i.e. speech)—through learning and education their speech should possess all good qualities e.g. truthfulness and sweetness. *Indriyam* (i.e. organs). Let all men keep their minds and the five other organs of cognition and the five organs of actions, tongue & c. always busy in the search after truth or Dharma. They must keep them aloof from the sinful activities. Here the word *Vāk* i.e. speech, stands for all organs of actions. *Śrî* (i. e. glory) Ḷet extreme efforts be made (in acquiring) glories of imperial rule. *Dharma* (i. e. righteousness or duty). This alone is the Dharma ordained by the Vedas which is based on justice, free from partiality and endowed with truthful conduct and beneficial to all. This should be practised by all.

What has already been stated and what is going on to be stated is all exposition of the same Dharma. (*AV*. XII. 5.7)

(14) "Divine learning and heroism ; Nation and trade ; brilliance and fame ; virility and prosperity."

(15) "Life and form ; name and glory ; breath and expiration ; vision and hearing."

(16) "Milk and juice ; food and diet ; *Ṛta* (i.e. righteousness) and truth ; *Iṣṭa* (i.e. Sacrifices or action) and *Pūrta* (i.e. charitable deeds or success) ; progeny and cattle." (*AV*. XII. 5.8-10)

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(14) "ब्रह्म च क्षत्रं च राष्ट्रं च विशश्च ।
त्विषिश्च यशश्च वर्चश्च द्रविणं च ।।"

(15) "आयुश्च रूपं च नाम च कीर्तिश्च ।
प्राणश्चापानश्च चक्षुश्च श्रोत्रं च ।।"

(16) "पयश्च रसश्चान्नं चान्नाद्यं च ।
ऋतं च सत्यं चेष्टं च पूर्तं च प्रजा च पशवश्च ।।" (*AV*. XII.5.8-10)

(EXPLANATION)

God has ordained Dharma in these and other verses for the good of menkind :—

"*Brahma* (i.e. Divine learning)". The characteristics of a Brāhmaṇa are :– attainment of the highest type of learning, good qualities, actions and devotion to propagating good merits. Similarly, the merits of a Kṣatriya (*Kṣatra*) are learning, efficiency, valour, fortitude and the association with heroic people. They are also to be developed. "*Rāṣtra* (i e. Nation or Country)". Government should strive to provide clean and virtuous administration for the well being of the people though good rules and laws approved by the legislature consisted of noble and holy men. The merchantile community (*Viśaḥ*) is also to be protected. They should have free access to all regions of the globe, so that they may strive to increase the wealth through trade and commerce. The light of good qualities (*Tviṣi*) and a genuine desire for true conduct should dominate. "*Yaśa*—(i.e. fame.)". Let the highest fame be established based on Dharma (i e. righteous actions). "*Varcas* (i.e. virility)". Steps should be taken to make proper arrangement for learning, teaching and imparting true knowledge. "*Draviṇam* (i.e. prosperity)". Men must have a desire to acquire by just means what they do not possess. They should preserve what has been acquired. The preserved wealth should be increased and utilized in noble deeds. Through these four-fold efforts wealth provisions and happiness of mankind must be increased. (*AV*. XII. 5.8)

"*Āyus* (i.e. life)". The duration of life should be prolonged by leading a self-controlled life, adhering to wholesome laws of diet and dress and thoroughly observing good rules of celibate life. Physical beauty (*Rūpa*) must be preserved by subduing the carnal desires. They should make name (*Nāma*) and fame by performing righteous deeds so that other may feel encouraged to do good actions. "*Kīrti* i.e. *Kīrtana*". Let there be (constant) recitation of God's epithets and qualities for the attainment of godly qualities. Let them make themselves (in this way) famous and renowned. "*Prāṇa* and *Apāna*". They should strengthen and purify the *Prāṇa* (breath) and *Apāna* (expiration), through (the process of) *Prāṇāyāma* (i.e. the art of controlling breath). The vital airs which are breathed out are called *Prāṇas* and the vital airs which are inhaled are styled as *Apānas*. By living in a sanitary place and by the forcible ejection and the holding up of the breath, the physical and intellectual strength is maintained. Men should achieve precise and complete knowledge through the testimony of Direct Perception (*Cakṣu*), Verbal Proof (*Śrotra* i.e. *Śabda*) and Inference. The word '*Ca*' (in the original verse) stands for *Anumāna* (i.e. Inference).

(*AV*. XII. 5.9)

(*Payas* and *Rasa* i.e. Milk and Juice). Here *Payas* stands for liquids e.g. water & c. and *Rasa* for juices such as milk, ghee & c. These should be purified properly according to the medical science and then they are to be taken. (*Anna* and *Annādya* (i e. Food and diet). They should eat cooked and uncooked edibles after purifying them. They should always glorify God (*Ṛta*) and should always speak truth (*Satya*). This truth stands the test of all proofs e g. Direct Perception. They should speak exactly as it is felt in their mind and belief.

(*Iṣṭa* and *Pūrta* t.e. desired Sacrifice (*Yajña*) or action and charitable deeds or success). The glorification of God and performance of charitable deeds and sacrifices must be adhered to. People should apply their minds, speech and actions for the accomplishment of these objects and should collect necessary material for this purpose. (*Prajā* and *Paśu* i.e. progeny and cattle). They should strive to properly educate and train their off-springs and should provide all comforts for them. (Domestic) animals such as elephants, horses & c should also be rightly trained and tamed.

The repeated use of (the particle) '*Ca*' (i.e. and) (in these verses) indicates that other good qualities (not specifically enumerated here) are also to be included (and adhered to). (*AV*. XII. 5.10)

We shall cite below some extracts from the Taittirīya Upaniṣad, describing (some aspects of) Dharma :—

(17) "The Right (*Ṛta*), and also study aud teaching (of the Vedas).

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(17) 'ऋतं च स्वाध्यायप्रवचने च ।
सत्यं च स्वाध्यायप्रवचने च ।
तपश्च स्वाध्यायप्रवचने च ।
दमश्च स्वाध्यायप्रवचने च ।
शमश्च स्वाध्यायप्रवचने च ।
अग्नयश्च स्वाध्यायप्रवचने च ।
अग्निहोत्रं च स्वाध्यायप्रवचने च ।
अतिथयश्च स्वाध्यायप्रवचने च ॥"
मानुषं च स्वाध्यायप्रवचने च ।
प्रजा च स्वाध्यायप्रवचने च ।

(Contd)

The truth (*Satya*), and also study and teaching. Austerity (*Tapas*) and also study and teaching. Self-control (*Dama*), and also study and teaching. Tranquility (*Śama*), and also study and teaching. The (sacrificial) fires, and also study and teaching. The Angihotra (i.e. Fire sacrifice), and also study and teaching. Guests, and also study and teaching. Humanity (*Mānuṣa*), and also study and teaching. Off-springs (*Praja*), and also study and teaching. Begetting (*Prajana*), and also study and teaching. Procreation (*Prajāti*), and also study and teaching. (*Satya*) 'The true' :—says *Satya Vacas* (Truthful) Rāthītara. (*Tapas*) 'Austerity' :—says *Taponitya* (Devoted to austerity) Pauruśiṣṭi. 'Just study and teaching' :—says *Nāka* (Painless) Maudgalya. 'For that verily is austerity' : - for that alone is austerity.

(*TU*. I. 9)

(18) "Having taught the Veda, a teacher (further) instructs a pupil :—

Speak the truth.
Practise Dharma (Virtue).

(Contd. from page 146)

सत्यमिति सत्यवचा राथीतरः ।
तप इति तपोनित्यः पौरुशिष्टिः ।
स्वाध्यायप्रवचने एवेति नाको मौद्गल्यः ।
तद्धि तपः—तद्धि तपः ।" (*TU*. I. 9)

(18) "वेदमनूच्याचार्योऽन्तेवासिनमनुशास्ति ।
सत्यं वद ।
धर्मं चर ।
स्वाध्यायान्मा प्रमदः ।
आचार्याय प्रियं धनमाहृत्य प्रजातन्तुं मा व्यवच्छेत्सीः ।।"
"सत्यान्मा प्रमदितव्यम् ।
धर्मान्न प्रमदितव्यम् ।
कुशलान्न प्रमदितव्यम् ।

(Contd.)

Neglect not study (of the Vedas) (*Svādhyāya*).

Having brought an acceptable gift to the teacher, cut not off the line of progeny.

One should not be negligent of *SATYA* (truth).

One should not be negligent of (*Dharma*) virtue.

One should not be negligent of welfare.

One should not be negligent of prosperity.

One should not be negligent of study and teaching.

One should not be negligent of duties to the gods and to the fathers.

Be one, to whom a mother is as a god.

Be one, to whom a father is as a god.

Be one, to whom a teacher is as a god.

Be one, to whom a holy guest (*Atithi*) is as a god.

Those acts which are irreproachable should be practised and no others.

(Contd. from page 147)

भूत्यै न प्रमदितव्यम् ।

स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम् ।

मातृदेवो भव ।

पितृदेवो भव ।

अतिथिदेवो भव ।

यान्यनवद्यानि कर्माणि तानि सेवितव्यानि नो इतराणि ।

यान्यस्माकँ सुचरितानि तानि त्वयोपास्यानि नो इतराणि ।

ये केचास्मच्छ्रेयांसो ब्राह्मणाः तेषां त्वयासनेन प्रश्वसितव्यम् ॥"

"श्रद्धया देयम् ।

अश्रद्धयाऽदेयम् ।

श्रिया देयम् । (Contd.)

Those things which among us are good deeds should be revered by you and no others.

Whatever Brāhmaṇas are superior (to us), for them refreshment should be procured by you with a seat.

One should give with faith (*Śraddhā*).

One should not give without faith.

One should give with plenty (*Śrî*).

One should give with modesty.

One should give with fear.

One should give with sympathy (*Saṃvid*).

Now, if you should have doubt, concerning an act, or doubt concerning conduct ; if there should be those Brāhmaṇas, competent to judge, apt, devoted, not harsh, lovers of virtue (Dharma)—as they may behave themselves in such a case, so should you behave yourself in such a case.

Now with regard to (people) spoken against, if there should be those Brāhmaṇas, competent to judge, apt, devoted, not harsh, lovers of virtue—as they may behave themselves with regard to such, so should you behave yourself with regard to such.

"This is the teaching. This is admonition. This is the mystic doctrine of the Veda (Veda-Upaniṣad). This is the instruction. Thus one should worship. Thus, indeed, should, one worship."

(*TA.* VII. 9.11)

(Contd. from page 148)

ह्रिया देयम्।

भिया देयम्।

संविदा देयम्।

अथ यदि ते कर्मविचिकित्सा वा वृत्तविचिकित्सा वा स्यात्, ये तत्र ब्राह्मणाः सम्मर्शिनः युक्ता आयुक्ता अलूक्षा धर्मकामाः स्युः, यथा ते तत्र वर्तेरन् तथा तत्र वर्तेथाः।

अथाभ्याख्यातेषु। ये तत्र ब्राह्मणाः सम्मर्शिनः युक्ता आयुक्ता अलूक्षा धर्मकामाः स्युः, यथा ते तेषु वर्तेरन् तथा तेषु वर्तेथाः॥" (Contd.)

The following is the import of this extract :—

All men (and women) should practise the undermentioned essentials of Dharma :—

One should know *Ṛta* e.g. reality (of the world) and should have (clear) knowledge of it. He should act truthfully. The adherence to *Ṛta* and *Satya* with deeds accordingly is a penance. A man should restrain all senses from Adharma (i.e. unrighteousness) and constantly employ them in true Dharma. It is called *Dama*. *Śama* indicates that one should not think of doing Adharma. Men must do good to the others by utilising the Vedas and Śāstras and also other things of the world e.g. fires (*Agnayaḥ*) for the development of spiritual knowledge as well as the material science. One should perform all Sacrifices beginning with Daily Fire Sacrifice (*Agnihotra*) and ending with *Aśva-Medha* and through them purify the rain-water and the atmosphere, so that all living beings may enjoy happiness. The fully learned and the pious (Brāhmaṇas) people must be associated and respected so that the Absolute Truth may be determined and all doubts may be cleared off. Sciences, concerning humanity (*Mānuṣa*) and the act of government must be properly accomplished. By begetting children in accordance with Dharma, they are given good education, so that they may know the neal Dharma. Virility (*Prajana*) must be improved to have (successful) sexual intercourse at the proper time according to the rules of *Putreṣṭi* (i.e. a Sacrifice which is performed for securing sons). Proper and adequate care should be taken for the safety of the child in the womb and at the time of birth so that intellectual and physical development (of the child) may be assured.

Ācārya Rāthītara holds the view that a man must speak truth always. Ācārya Pauruśiṣṭi emphasises that a man must abide by and act in accordance with the Dharma and true knowledge by following the path of *Ṛta* and *Satya*. Ācārya Nāka Maudgalya says that the noblest things are *Svādhyāya* (i.e. study of the Vedas) and *Pravacana* (i.e. teaching of the Vedas). This is the supreme austerity. There is no other act of Dharma superior to it.

Ācārya (i.e. the preceptor) having taught the Vedas instructs Dharma to the scholar (who is departing on his life's journey) :—

O disciple, speak always the truth. Follow the Dharma which has

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(Contd. from page 149)

एष आदेशः। एष उपदेशः। एषा वेदोपनिषत्। एतदनुशासनम् एव-मुपासितव्यम्। एवमु चैतदुपासितव्यम् ॥" (*TA.* VII. 9.11)

truth as its characteristics. Never neglet the reading and teaching of the Vedas. Serve your preceptor and procreate progeny. Attain efficiency in true Dharma. Preserve, enhance and enjoy your prosperity and attain glory. Strive to gain knowledge from Devas (i.e. the learned), *Pitṛs* (i e. elders) and the wise and do service unto them. Serve lovingly your mother, father, preceptor and guests. Never for-sake it through negligence".

The mothers, &c. should instruct in the following manner :—

O sons ! (and daughters !) abide by our good deeds only. But never follow our sinful acts if per chance we happen to commit. Associate with and have faith in the persons, who may be amongst us learned and possess divine knowledge. Do not associate with others. Men should always offer gifts of such things as knowledge, etc. with love or (sometime) without love, with grace, with modesty or through fear or promises. That is to say that "to offer gift" is always better than to have it from others.

O pupils ! should you have some doubt concerning a particular act or deed, you should approach the learned who possess knowledge about God, are impartial and are *Yogins* (i.e. concentrated saints) who keep aloof from Adharma (i.e. unrighteous conduct), endowed with high learning and other qualities and are lover of virtues. Get your doubts removed by them and act accordingly. Follow the path trodden by them. Let your hearts have this teaching or the instruction. This is the mystic doctrine of the Vedas. All men should give instructions (to their sons or disciples) in this manner. Thus one should worship God Who is *Sat* (i.e. All Existing), *Cit* (i.e. All consciousness) and *Ānanda* (i.e. All Bliss) with supreme faith. There is no other way (to worship Him). (*TA.* VII. 9.11)

(19) "*Ṛta* (i.e. right) is penance ; Truth is penance ; The Study (of the Vedas) is penance ; *Śāntam* (i.e. tranquility of mind) is penance ; *Dama* (i e. Self-Restrain) is penance ; *Śama* (i. e. peace) is penance ; *Dāna* (i.e. generousity is penance and *Yajña* (i.e. Sacrifice) is penance. *Brahma* (i.e. Supreme Lord) Who is *Bhūḥ* (i.e. All Existent), *Bhuvaḥ* (i.e. All Intelligence) and *Svaḥ* (i.e. All Bliss) should be worshipped ; this is the (highest) penance." (*TA.* X. 8)

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(19) "ऋतं तपः सत्यं तपः श्रुतं तपः शान्तं तपो दमस्तपः शमस्तपो दानं तपो यज्ञस्तपो भूर्भुवः स्वर्ब्रह्मैतदुपास्वैतत्तप. ॥" (*TA.* X. 8)

(20) "Truth is the Supreme and the Supreme is Truth ; by (virtue of) Truth (people) never fall from heaven (Bliss) ; as the Truth is (the mainstay of) the good (people), they rejoice in Truth.

Regarding austerity : No austerity is greater than fast which being a supreme penance is hard to practise ; it is really difficult (to achieve). Hence (sages) rejoice in it.

Regarding Self-Control : It is essential for a *Brahmacārin.* Hence (sages) take delight in Self-control.

Regarding Tranquility (*Śama*) : Sages (observe) tranquility in the forest. Therefore, they rejoice in it.

Regarding Charity (*Dāna*) : All living beings praise generousity (charity). Nothing is more difficult to practise than generousity. Therefore, they take pleasure in it.

Regarding Dharma (i.e. the righteous mode of living) : This (whole universe) is upheld by Dharma. Nothing is harder to be practised than Dharma. Hence they rejoice in it.

Regarding Procreation : By this (people) grow in number. Therefore (people) find pleasure in it.

Fires : Have been ordained. Therefore (sacred) Fires are to be established. As the Fire-Sacrifice (*Agni-hotra*) has been enjoined ; therefore, they rejoice in it.

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(20) "सत्यं परं परं सत्यं । सत्येन न सुवर्गाल्लोकाच्च्यवन्ते कदाचन । सतां हि सत्यं तस्मात् सत्ये रमन्ते ।।

तप इति । तपो नानशनात् परं, यद्धि परं तपस्तद्दुर्धर्षं तद्दुराधर्षम् । तस्मात् तपसि रमन्ते ।।

दम इति । नियतं ब्रह्मचारिणः । तस्मात् दमे रमन्ते ।।

शम इत्यरण्ये मुनयः । तस्मात् शमे रमन्ते ।।

दानमिति । सर्वाणि भूतानि प्रशंसन्ति । दानात् नाति दुष्करं तस्मात् दाने रमन्ते ।।"

धर्म इति । धर्मेण सर्वमिदं परिगृहीतं धर्मान्नाति दुश्चरं तस्मात् धर्मे रमन्ते ।।

प्रजन इति । भूयांसः तस्मात् भूयिष्ठाः प्रजायन्ते । तस्मात् भूयिष्ठाः प्रजने रमन्ते ।।

अग्नय इत्याह । तस्मादग्नय आधातव्याः । अग्निहोत्रमित्याह तस्मादग्निहोत्रे रमन्ते ।। (Contd.)

Regarding Yajña (Sacrifice) : By (performing) Sacrifice, the learned (Devas) attained heaven (Bliss). Therefore, they rejoice by it.

The Mind-Born (*Mānosa*) : It means the Learned. Hence the learned derive pleasure from their mental development.

Renunciation (*Nyāsa*) is Brahmā ; Brahmā is the Supreme and the Supreme, Brahmā. All these other austerities are inferior to it ; renunciation only excells (all).

This is the mystic doctrine (*Veda-Upaniṣat*). One should know it." (*TA*. X. 62)

(21) "Āruṇi, the son of Prajāpati by Suparṇā (mother) ; approached his father Prajāpati (and said to him) ; "What do they describe or declare as the Superior Most, Sir." He (Prajāpati) proclaimed to him," The wind blows by Truth ; the Sun shines in the heaven by Truth ; the mainstay of speech is Truth ; every thing is upheld by Truth (alone). Hence they declare Truth as the Superior Most.

Through austerity, Devas in the beginning (of creation) attained divinity. Seers obtained supreme Bliss by austerity ; they drove away foes by penance and every thing is established in penance. Hence austerity (penance), they say, is the Supreme thing.

(Contd. from page 152)

यज्ञ इति । यज्ञेन हि देवा दिवं गता: । तस्मात् यज्ञे रमन्ते ।।

मानसमिति । विद्वाँसस्तस्मात् विद्वाँस एव मानसे रमन्ते ।।

न्यास इति । ब्रह्मा-ब्रह्मा हि परः, परो हि ब्रह्मा । तानि वा एतान्यवराणि

तपाँसि । न्यास एवात्यरेचयत् । य एवं वेदेत्युपनिषत् ।।"

(*TA*. X, 62)

(21) "प्राजापत्यो हारुणि: सुपर्णेय: प्रजापतिं पितरमुपससार । किं भगवन्त: परमं वदन्तीति । तस्मै प्रोवाच-सत्येन वायुरावाति, सत्येनादित्यो रोचते दिवि, सत्यं वाच: प्रतिष्ठा, सत्ये सर्वं प्रतिष्ठितम् । तस्मात् सत्यं परमं वदन्ति ।।

तपसा देवा देवतामग्र आयन् । तपसर्षय: सुवरन्वविन्दन्, तपसा सपत्नान् प्रणुदामारातीः तपसि सर्वं प्रतिष्ठितं, तस्मात् तप: परमं वदन्ति ।।"

(Contd.)

The celibate ward off sin by Self-restraint, *Brāhmacārins* achieve Final Bliss through self-control and this self-control is difficult (to practise) for living beings and every thing is established in self-discipline. Therefore, they regard self-discipline as the Supreme.

Peace loving persons, act in auspicious (manner) through tranquility ; the sages obtained (*Nāka*) heaven (i.e. Bliss) by tranquility ; tranquility is hard to be won by men and every thing is set in tranquility (*Śama*). Hence, tranquility has been declared as the Supreme.

Generosity or the Sacrificial act is the crown of all Sacrifices. In this world all living beings live upon the generous person ; the rivals are subdued by generosity ; by generosity foes, become friends and all things are upheld in charity. Hence charity is the Supreme. Thus they declare that generosity is the Supreme.

The mainstay of the entire world is Dharma ; people approach righteous (*Dharmiṣṭha*) person ; through Dharma, the sin is averted and every thing is placed in Dharma. Hence they declare Dharma as the Chief Most.

Procreation is (the cause of) the dignified existence in the world ; a good person extending the cord of progeny, clears off the debt of his forefathers. It makes him debt-free. Therefore, progeny is a great thing.

(Contd. from page 153)

दमेन दान्ता: किल्विषमवधून्वन्ति । दमेन ब्रह्मचारिण: सुवरगच्छन् । दमो भूतानां दुराधर्षं, दमे सर्वं प्रतिष्ठितम् । तस्मात् दमं परमं वदन्ति ।

शमेन शान्ता: शिवमाचरन्ति । शमेन नाकं मुनयोऽन्वविन्दन् । शमो भूतानां दुराधर्षं, शमे सर्वं प्रतिष्ठितम् । तस्मात् शमं परमं वदन्ति ।

दानं यज्ञानां वरूथं, दक्षिणा लोके दातारꣳ सर्वभूतान्युपजीवन्ति, दानेनारातीरपानुदन्त दानेन द्विषन्तो मित्रा भवन्ति, दाने सर्वं प्रतिष्ठितम् । तस्मात् दानं परमं वदन्ति ।।

धर्मो विश्वस्य जगत: प्रतिष्ठा, लोके धर्मिष्ठं प्रजा उपसर्पन्ति, धर्मेण पापमपनुदन्ति, धर्मे सर्वं प्रतिष्ठितम् । तस्मात् धर्मं परमं वदन्ति ।

प्रजननं वै प्रतिष्ठा लोके साधु प्रजायास्तन्तुं तन्वानः पितॄणामनृणो भवन्ति । तदेव तस्य अनृणम् । तस्मात् प्रजननं परमं वदन्ति । (Contd.)

Fires are (i.e the following things) Science, given in *Trayī* (i.e. the three-fold Veda), Bright way (i.e. deva-yāna), *Gārhaspatya* Fire, *ṚK*, the earth, *Rathantara* (*Sāma*), *Anvāhārya-Pacana* (i.e. the Southern Sacrificial Fire used in the *Anvāhārya* Sacrifice), *Yajur*, the mid-region, *Vāma-Devya* (*Sāma*), *Āhavanīya* (*Sāma*) and the heavenly region. Hence Fires have been stated (to be) the Supreme.

Fire-Sacrifice purifies houses in the evening as well as in the morning. Sacrificial acts, well – performed and rightly done (lit, offered) bring happiness (*Svarga*) and it (Sacrifice) is the light of the world. Therefore they regard Fire-Sacrifice as the Supreme.

Regarding Yajña : Devas obtained heaven (*Dyaus*) through Yajña (i.e. Sacrifice) and expelled (i.e. subdued) demens, and (this) Sacrifice makes the foes fear and every thing is established in Sacrifice. Therefore they regard Sacrifice as the Supreme.

Mānasa (i.e. Mind-born) is verily Prājāpatya (i.e. belonging to Prajāpati) *Pavitra* (i.e. Sacrificial act on Kuśa grass) ; a good person beholds with Sacrificial mind rightly ; Mind-born (i.e. intelligent) Seers created mankind ; this every thing is established in mind. Thus the *Mānasa* is regarded as the Supreme."

(*TA*. X. 62 ; 63)

(Contd. from page 154)

अग्नयो वै त्रयीविद्या देवयानः पन्था गार्हपत्य ऋक् पृथिवीरथन्तर-मन्वाहार्यपचनो यजुरन्तरिक्षं वामदेव्यमाहवनीयः साम सुवर्गो लोको बृहत्तस्मादग्नीन् परमं वदन्ति ॥

अग्निहोत्रँसायं प्रातर्गृहाणां निष्कृतिः । स्विष्टँसुहुतं यज्ञक्रतूनां प्रायणँ सुवर्गस्य लोकस्य ज्योतिः । तस्मादग्निहोत्रं परमं वदन्ति ।

यज्ञ इति । यज्ञेन हि देवा दिवं गताः, यज्ञेनासुरानपानुदन्त, यज्ञेन द्विषन्तो मित्रा भवन्ति, यज्ञे सर्वं प्रतिष्ठितम् । तस्मात् यज्ञं परमं वदन्ति ॥

मानसं वै प्राजापत्यं पवित्रं, मानसेन मनसा साधु पश्यति, मानसा ऋषयः प्रजा असृजन्त मानसे सर्वं प्रतिष्ठितम् । तस्मात् मानसं परमं वदन्ति ॥"

(*TA*. X. 62 ; 63)

(EXPLANATION)

Now we define the *Tapas* :—

The word *Tapas* (i.e. *Penance*) gives the following senses and nothing else :—

"*Ṛta* i.e. *Tat-tvam* (i.e. thatness, the gross reality), the glorification of God, and a precise and exact knowledge of a thing.

Satya i.e. truthful speech and truthful deed.

Śruta i.e. study and teaching of all sciences.

Śāntam i.e. tranquility of mind by fixing it upon Dharma and keeping away from Adharma.

Damaḥ i.e. to employ senses only upon Dharma to keep them aloof from unrighteousness.

Śamaḥ i.e. control over mind and to concentrate it on Dharma.

Dānam i.e. to make a gift of true knowledge (including other worldly things) to others.

Yajña i.e. the performance of all the above mentioned Sacrifices.

Bhūr-Bhuvas-i.e. O man, worship only that Supreme Soul, Who pervades all regions. It is also a *Tapas* (austerity). Other than this there is no *Tapas*. (*TA*. X. 8)

There is no other distinctive mark of Dharma than the truthful speech and the truthful conduct ; because eternal bliss of Emancipation and happiness in this world are obtained by men only through truth and they are never deprived of them. The distinguishing character of good people is the truthful conduct. Therefore let all men rejoice in Truth.

To act according to the dictates of Dharma of which distinguishing marks are *Ṛta*, &c is *Tapas*. The act of attainment of knowledge through the proper observance of the rules of brahmacarya (i. e. celibacy) is also (technically) called *Brahma* (i.e. the supreme act).

Similarly the other portions of the extract e.g. *Dama* &c are also to be interpreted in this manner. The characteristics of the learned are their mental activities (i.e. developments). Thus, the True, (i.e. God) makes the wind blow and the Sun shine. (Similarly) the existence (*Pratiṣṭhā*) or honour of a man is due only to truth and to nothing else. The words '*Mānasa-Ṛṣayaḥ*' (i.e. Mental or mind-born Seers) in the original text mean *Prāṇas* (i.e. vital airs), *Vijñāna* (i.e. all Kinds of knowledge) &c.

(*TA*. X. 62.63)

(21) "This Soul (*Ātman*) is obtainable by truth, by austerity (*Tapas*),

By proper Knowledge (*Jñāna*), by disciple's life of chastity (*Brahmacarya*) constantly (practised) ;

Within the body, consisting of light, pure, is He,
Whom the ascetics (*Yatis*) with all blemishes done away, behold."

(22) "Truth alone conquers, not falsehood.

By truth is laid out, the path leading to the Devas, (Deva-Yāna).
By which the *Seers*, whose desire is satisfied, ascend,

To where is the highest repository of truth." (*MUU*. III. 1.5 & 6)

The import is :—

The *Ātman* (i.e. The Supreme Soul) is attained by truth and truthful conduct i.e. Dharma and not through falsehood. The meaning of this verse (*MUU*. III. 1.5) is quite easy (and needs no explanation).

Truthful conduct only triumphs. A man can achieve victory only through it. Falsehood and false actions lead to defeat. Deva-yāna i.e. the path of the learned, which is all bliss and which is also called the path of final Emancipation is enlightened and widened by truth and Dharma. The sages adopt this way, illumined by the true Dharma and truthful deeds and achieve what they desire. They (finally) reach, where there is the final Abode of Truth i.e. Brahma. Having obtained Him, they enjoy the unending bliss of Emancipation which cannot be gained otherwise.

Therefore all should conform to Truth i.e. Dharma and forsake Adharma i.e. falsehood. (*TA*. X. 62 & 63)

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(21) "सत्येन लभ्यस्तपसा ह्येष आत्मा
सम्यग्-ज्ञानेन ब्रह्मचर्येण नित्यम् ।
अन्तः शरीरे ज्योतिर्मयो हि शुभ्रो
यं पश्यन्ति यतयो जीर्णदोषाः ॥" (क्षीणदोषाः) पाठोऽपि लभ्यते ।

(22) "सत्यमेव जयते नानृतम्
सत्येव पन्था विततो देवयानः ।
येनाक्रमन्त्यृष्यो ह्याप्तकामाः
यत्र तत् सत्यस्य परमं निधानम् ॥" (*MUU*. III. 1.5 & 6)

Moreover (Dharma is defined as under) :—

(23) "Any thing enjoined by (the Vedic *Lore*) is called Dharma."
(*MD.* I. 1.2)

(24) "By which prosperity (in this world) and salvation (after death) are accomplished is called Dharma." (*VD.* I. 1.2)

Significance of these (aphorisms) is that that alone should be deemed as Dharma, which is enjoined by the Vedas, leading to the truthful conduct. What has been prohibited by God, is Adharma and it has no substance or object (*Artha*). (*MD.* I. 1. 2)

The practice, which leads to the much coveted pleasure or prosperity in this world and to the salvation i e. the highest bliss of Emancipation in the next world, (i. e. life after death) is called Dharma. The thing contrary to it is Adharma. (*VKD.* I. 1. 2)

All these extracts are expositions of the Vedas. This Dharma has been revealed by God for the benefit of mankind in various stanzas (of the Vedas). This is the only (universal) Dharma. There is no second or other Dharma.

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(23) "चोदनालक्षणोऽर्थो धर्मः ।" (*MD.* I. 1.2)

(24) "यतोऽभ्युदयनिःश्रेयससिद्धिः स धर्मः ।" (*VKD.* I. 1.2)

COSMOGONY

All this universe that we see was duly created by God. (The following verses from ths *Ṛgveda* clearly describe this fact) :—

(1) "There was not the non existent (*Asat* i.e. the perishable menifested cosmos), nor the existent (*Sat* i.e. the earliest stage of matter, evolved out of the primordial matter for creation of the Universe) then ; there was not the air, nor the sky, beyond them. What did it encompass ? Where ? (*Kuhu* ?). Under whose protection ? What were the waters, which were unfathamable and profound ?" (*RV*. X. 129.1)

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(1) "नासदासीन्नो सदासीत्तदानीम्
नासीद्रजो नो व्योमा परो यत् ।
किमावरीवः कुह कस्य शर्मन्
अम्भः किमासीद् गहनं गभीरम् ॥" (*RV*. X. 129.1)

This hymn is very important and a number of controversies surround it as regard the correct interpretation of this hymn is concerned. The reader will be pleased to read, side by side my translation, which is kept as faithful as possible, the translations of two eminent European scholars by name Mecdonell and Griffith They are given here for the sake of comporative study : —

"There was not the non-existent nor the existent then. There was not the air nor the heaven which is beyond. What did it contain ? Where ? In whose protection ? Was there water unfathamable, prefound ?" (*A.A. Mecdonell*)

"Nor aught existed then, nor naught existed,

There was no air, nor heaven beyond,

What eovered all ? In whose shelter was it ?

Was it water, deep and fathamless ?" (*R.T.H. Griffith*)

(2) "There was not death, nor the immortality then. There was not the emblem of night, nor of day. That One (God) existed (lit ; breathed) without agitation (A+*Vâta* ; from the root √*Vâ* to move or windless) by His Own Might. Other than He, there was not any thing beyond." (*RV*. X. 129.2)

(3) "There was darkness in the beginning, concealed in darkness ; indistinguishable, this all was water (i.e. the entire original matter in liquid form or the word *Salila* may mean *Chaos*). Whatever came into being was covered with void. The One created the cosomos by His mighty greatness. (Or that one arose through the power of heat)." (*RV*. X. 129.3)

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(2) "न मृत्युरासीदमृतं न तर्हि
न रात्र्या अह्न आसीत् प्रकेतः ।
आनीदवातं स्वधया तदेकं
तस्माद्धान्यन्न परः किं चनास ॥" (*RV*. X. 129.2)

"There was not death, nor immortality then. There was not the beacon of night, nor of day. That one breathed, windless, by its own power. Other than that, there was not anything beyond." (*Mecdonell*)

"Death was not then, nor was there aught immortal : no sign was there, the day's and night's divider.

That One Thing, breathless, breathed by its own nature : apart from it, was nothing whatsoever." (*Griffith*)

(3) "तम आसीत्तमसा गूळ्हमग्रे
ऽप्रकेतं सलिलं सर्वमा इदम् ।
तुच्छ्येनाभ्वपिहितं यदासीत्
तपसस्तन्महिना जायतैकम् ॥" (*RV*. X. 129.3)

"Darkness was in the beginning hidden by darkness ; indistinguishable this all was water. That which coming into being was covered with the void, that One arose though the power of heat." (*Mecdonell*)

(4) "In the beginning, then Desire came upon that. This (Desire) was the first Seed of Mind. Sages searching in their hearts discovered the bond of the Existent with Non-existent."

(*RV*. X. 129.4)

(5) "Their (of sages) cord (*Raśmin*, i.e. cord of knowledge) was extended across; was there below was there above? There were impregnators (*Retodhâ* i. e. germs of life), there were mighty forces, there was energy below (i.e. at one place), there was impulse above (i.e. at another place)." (*RV*. X. 129.5)

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(4) "कामस्तदग्रे समवर्तताधि
मनसो रेतः प्रथमं यदासीत् ।
सतो बन्धुमसति निरविन्दन्
हृदि प्रतीष्या कवयो मनीषा ॥" (*RV*. X. 129.4)

"Desire in the beginning came upon that, (desire) that was the first seed of mind. Sages seeking in their hearts, with wisdom found out the bond of the existent in the non-existent." (*Macdonell*)

(5) "तिरश्चीनो विततो रश्मिरेषाम्
अधः स्विदासी३दुपरि स्विदासी३त् ।
रेतोधा आसन् महिमान आसन्
स्वधा अवस्तात् प्रयतिः परस्तात् । (*RV*. X. 129.5)

"That cord was extended across; was there below or was there above? There were impregnators; there were powers; there was energy below; there was impulse above."

(*Macdonell*)

The significance of the word "*Raśmin*" is not very certain here. It seems to be an explanation of the word '*Bandhu*' (i.e. bond) in the previous verse. The word '*Eṣām*' here refers to sages. Thus this whole verse means that "whatever was below or whatever was above was traversed by the light of those sages." Macdonell and others are silent about this point.

(6) "Who knows rightly ? Who shall here declare ? Whence it (creation) sprung up ? Verily there were shining ones after (the process of this creation). Who knows then from where it came ?" (*RV*. X. 129.6)

(7) "From Whom this creation came into Existence ; whether He suppor'ed it or not ? Who else can if He does not ? Whoever is the Supervisor of this in the highest heaven ; He verily knows or does not know. Who else knows it if He does not know ?" (*RV*. X. 129.7)

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(6) "को अद्धा वेद क इह प्र वोचत्
कुत आजाता कुत इयं विसृष्टिः ।
अर्वाग्देवा अस्य विसर्जनेना—
था को वेद यत आ बभूव ॥" (*RV*. X. 129.6)

"Who knows truly ? Who shall here declare ; whence it has been produced, whence is this creation ? By the creation of this (universe) the gods (came) afterwards. Who then knows whence it has arisen ?" (*Macdonell*)

(7) इयं विसृष्टिर्यत आ बभूव
यदि वा दधे यदि वा न ।
यो अस्याध्यक्षः परमे व्योमन्
सो अङ्ग वेद यदि वा न वेद ॥" (*RV*. X. 129.7)

"Whence this creation has arisen ; whether he founded it or not ; he, who in the highest heaven is its surveyor ; he only knows or else he knows not." (*Macdonell*)

"Whence this creation has arisen, whether
It has been made or not ; He who surveys
This world in the highest heaven, he may be
Or, it may be, he knoweth not." (*Griffith*)

This hymn is referred to, translated and discussed by different scholars. I mention names of the few eminents here :—

(1) H.T. Colebrook, Miscellaneous Essays, II Edition Madras, 1. pp. 33F,

(Contd.)

EXPLANATION

The central idea of these verses is as follows :—

The entire world that we behold was created by God. He preserves it and at the time of the dissolution He disintegrates and makes it disappear (*Vināśa*). This action is repeated again and again for ever. (There was not *Asat*) when this effect, i.e. the world, was not in existence; even the void i.e. *Ākāśa* (i.e. space) was not before the creation. Because there could be no such convention or designation. (Nor the *Sat*) i.e. nor was at that time *Sat* i.e. the invisible causal matter, named as *Prakṛti*, i.e. *Pradhāna.* (Nor was *Rajas*) nor were there *Paramāṇus* (i.e. atoms). Nor was there *Vyomā* i.e. the second *Ākāśa,* i.e. ether, which fills the *Virāṭ*, i.e. the great universe. At that time, there was only the God's *Sāmarthya* (i.e. Divine Power) which is the subtlest supreme and ultimate cause of all this world. In the rainless morning, the slight moisture appears as mist or fog. This can neither encompass the earth nor is able to make the rivers flow. It is insignificant as it is not deep. Similarly this entire universe which has been created by God with His *Sāmarthya* (i.e. Super Power) cannot be designated as to be deep in comparison to the Supreme Being—the Most Holy and the All-Bliss. Nothing can cover Him, because the world is finite and God is infinite.

The other (five) verses "There was no death etc." are too easy to be explained here. Their import will be explained in our (regular) commentary.

(Contd. from page 162)

(II) Max Müller, History of Ancient Sanskrit Literature, II Ed., London, 564.

(III) Muir, Original Sanskrit Text. V. 356.

(IV) H.W. Wallis, Cosomology of Ṛg Veda. London. pp. 89, F.

(V) W.D. Whitney. J A O S. XI. p. CIX.

In some other works also are contained discussions on this hymn. M. Winternitze also discusses it in his History of Indian Literature. This hymn is regarded as the starting point of Natural Philosophy which developed into the Sāṅkhya system. The aim of this hymn is to denote supremacy of God among the three main causes of this Universe, e.g. *Prakṛti*, *Ātman* and *Brahman* and not to deny the existence of *Sat* and *Asat* as is evident from the last verse of this hymn (*RV*. X.129.7). (See *M.D.* I.4.12)

I have given here the faithful translation of this hymn alongwith two other renderings from Macdonell and Griffith for comparison. A critical note on it has been given already.

(From whom this creation came into existence). This visible multiformed universe was created by Supreme Lord. He alone creates, maintains and dissolves it or does not create it (again during the period of *Brahma Ratrī*). He is the Supreme Supervisor and Lord of all this. The entire creation resides in Him. He, like space, pervades every where. It is absorbed at the time of dissolution again in His Super Power—the final cause.*

(*Aṅga, Veda*) O Friend Jīva, he who knows Him, attains supreme bliss. But he who does not understand Him Who is *Sat* (i.e. All Existence), *Cit* (i e. All Intelligence), *Ānanda* (i.e. All Bliss) and Eternal, does not certainly achieve the Supreme Bliss. The particle '*Vā*' in the text is used in the sense of 'certainty'. (*RV*. X. 129. 1-7)

(8) "We offer our prayers to Him Who is Blissful (*Ka*) and Holy, the Self-effulgent Creator (supporter and illuminator) of all luminous bodies (like the Sun) ; the One Lord of the universe Who existed before creation. He sustains this earth and the vast heavens." (*RV*. VIII. 7 3.1), (*YV*. XIII. 4)

EXPLANATION

Before this creation of this universe, there was *Hiranya Garbha* (i e. One, possessing all luminaries in His womb) i.e. God. He was the absolute-One ; Lord of all this created world. He was without a second. He creates and sustains the entire world from the earth upto the shining firmament. We offer all praise unto Him —Who is All Bliss (*Kasmai*) and All glory—.

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* cf. : युगान्तकालप्रतिसंहृतात्मनो ।
जगन्ति यस्यां सविकासमासत ।। (*Magha*)

(8) ' हिरण्यगर्भः समवर्त्तताग्रे भूतस्य जातः पतिरेक आसीत् ।
स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम ।।" (*YV*. XIII. 4)

An exhaustive and critical note on this verse is given on page 96 of this book. It will be further interesting to add it here :—

(a) *Hiraṇya Garbha* : Lit. it means 'the Gold Germ' or the source of Golden Light i e. the Sun-god, identified with *Prajāpati*.

(b) *Kasmai* : "*Ka*" may mean *Prajāpati*, who is source of all bliss.

Europeans translate it as "What God (other than *Prajāpati*) shall we adore with our oblation ?"

(9) "Thousand-headed was the *Puruṣa,* thousand-eyed, thousand-footed ; He having covered the earth on all sides, extended beyond it the length of ten fingers." (*YV*. XXXI. 1)

EXPLANATION

In this stanza, the word '*Puruṣa*' is the substantive, while the words 'Thousand-headed etc.' are its adjectives. The following are the authorities for the interpretation of the word '*Puruṣa*' :—

(10) "Puruṣa is one who sleeps or dwells in a city." (*N*. I. 13)

Thus *Puruṣa* is a name of God as He pervades the entire universe (i.e. *Purī*) or fills and exists in the entire cosmos (i.e. *Purī*).*

The All-Pervading Lord is called Puruṣa because He occupies the entire universe or because He pervades it thoroughly or He resides within or fills the interior of the soul. To support this derivation the Nirukta (II. 3) cites the following authority :—

(11) "Than whom there is naught else higher,
Than whom there is naught smaller, naught greater ;

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(9) "सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमिं सर्वतस्पृत्वाऽत्यतिष्ठद्दशाङ्गुलम् ॥" (*YV*. XXXI. 1)

Most of the verses of this hymn of Yajurveda occur also in the Ṛgveda (X. 90) with some variants or without them. For instance :

"सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्वाऽत्यतिष्ठद्दशाङ्गुलम् ॥" (*RV*. X. 90. 1)

(10) "पुरुषं—पुरिशयम्—इत्याचक्षीरन् ।" (*N* I. 13)

* The word *Puruṣa* can be derived in the following manner:—

(a) From the root √*Pur* (to go)+*Kuṣan.* (*U.* IV. 74)

(b) पुरि सीदतीति ; पुरि+षद्लृ (विवरणगत्यवसादनेषु)=पुरिषादः=पुरिषः=पुरुषः ॥

(c) पुरि शेते=पुरि+शीङ्(स्वपने)=पुरिशयः=पुरुषः ।

(d) From the root √पूरि (आप्यायने)+कुषन् (*U*. IV. 74)

(e) From the root √पॄ(पूर्तौ)+कुषन् (*U*. IV. 74)

(11) "पुरुषः=पुरुषादः, पुरि शयः, पूरयतेर्वा, पूरयत्यन्तर-पुरुषमभिप्रेत्य—
यस्मात् परं नापरमस्ति किञ्चित्
यस्मान्नाणीयो न ज्यायोऽस्ति किञ्चित् । (Contd.)

The One stands like a tree unmoved in the *Daus*
By Him, the Puruṣa, this whole world is filled."
(*SU*. III. 9), (*N*. II. 3)

Here it is clearly stated that the inner *Puruṣa* i.e. Supreme Lord is the In-dwelling Ruler of all. There is nothing superior to or higher than the Lord, the All Pervading One, who is called the *Puruṣa*. There can never be any thing equal or superior to Him. There was not, is not, and shall never be any thing greater than He. He moves and renders all things unstable but Himself remains unmoved and stable and without tremor. As a tree supports its branches, leaves, flowers and fruits, so does God uphold this entire universe from the earth to the Sun, etc. He is One without a second. There is no second God of the same or different class. As the Supreme Lord fills all this (the cosmos), He is called the *Puruṣa*. This stanza (*Mantra*) is the supreme authority for taking the word *Puruṣa* in the sense of Omnipresent God.

(12) "*Sahasra* (thousand) means "all". He is the giver of all."
(*SB*. VII. 5)

According to this statement from the Śatapatha, the word *Sahasra* is the name of this entire universe. God is the *Puruṣa* with thousands (innumerable) of heads ; because in Him —the All Pervading Supreme Soul— there exist thousands of heads of beings like us. Similarly He is said to possess thousands of eyes as the innumerable eyes of persons like us exist in Him. In the same manner He, in whom thousands of feet of persons like us exist, is styled to have thousands of feet.

The Supreme Being fills the earth (which here stands for all five elements) and the *Prakṛti* i.e. the entire universe (and its original cause), from all sides, from within and from outside.

(*Atyatiṣṭhat* i.e. extended or occupied). Here the phrase 'ten fingers' denotes this universe and the heart. The word 'fingers' is used here to signify limbs or members (i.e. parts of body) and thus firstly denotes the finite world. The entire universe is composed of ten parts, viz., the five gross and five subtle (i.e. ten) elements. Secondly this expression may mean the five *Prāṇas* (i.e. vital airs) and four inner senses, the mind (*Manas* &c.)

(Contd. from page 165)

वृक्ष इव स्तब्धो दिवि तिष्ठत्येक:
तेनेदं पूर्णं पुरुषेण सर्वम् ।।" (*SU*. III. 9) ; (*N*. II. 3)

(12) "सर्वं वै सहस्रं सर्वस्य दातासि ।" (*SB*. VII. 5)

together with the outer senses, and the Soul (*Jîva*) as the tenth ; or again finally it may mean "the Soul's heart", which also measures ten fingers—breadth. God pervades these three and transcends them existing out of or beyond these three as well. This is to be understood that God exists pervading the universe from inside as well as outside. (*YV*. XXX. 1)

(13) "*Puruṣa* (creates) this all that has been and that will be. He is the Lord of immortality and of that which grows up by food (i.e. all living beings who are mortal)." (*YV*. XXXI. 2)

i.e. *Puruṣa* i.e. God, endowed with these qualities also is the maker of the whole world—past, present and future. The use of the particle '*CA*' denotes present tense. Certainly there is no 'other maker of the universe than He'. He is the Controller and Supreme Lord of all and the Bestower of final beatitude. None else has power to bestow this immortality upon others. He is independent of and distinct from the world—this earth—and is free from birth and death. He, Himself being unborn, makes all take birth and creates the world, i.e. the effect, with His Supreme Power, i.e. the first material cause. Moreover, *Puruṣa* is the first efficient (*Nimitta Kāraṇa*) cause of all and the first cause of Him there is none. (*YV*. XXXI. 2)

(14) "Such is His greatness and much more than that is *Puruṣa* (i.e. Supreme Lord) *Pāda* (i.e. a fourth, i.e. a fractional part) of Him is all beings (while) the three fourths of Him are what is immortal in His Self-effulgent Being." (*YV*. XXXI. 3)

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(13) "पुरुष एवेदꣳसर्वं यद् भूतं यच्च भाव्यम् ।
उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥" (*YV*. XXXI. 2)

In the Ṛgveda we find '*Bhavyam*' in place of '*Bhāvyam*'. (An irregular cadence).

Macdonell wrongly translates '*Annena-atirohati*' as 'by means of sacrificial food' i.e. gods living upon sacrificial offerings.

(14) "एतावानस्य महिमातो ज्यायाँश्च पूरुषः ।
पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ॥" (*YV*. XXXI. 3)

'*Etāvān-asya*' : This is the example of Vedic Sandhi for *Etāvām̐ asya*' (occurring also in *RV*. X. 85.45).

'*Pūruṣa*' : It is metrically lengthened. In the Pada Text we find '*Puruṣa*' only.

EXPLANATION

If it be said that the past, the present and the future universes are the measures of His greatness, it will become finite and something that can be measured. Hence, it is said here that His greatness is not so much only. His greatness far exceeds all that and it is infinite. To meet this objection it is stated here that the entire cosmos, from *Prakṛti* (i.e. the Original Cause) to the earth and all the creatures are only a *Pāda* (i.e. a fractional part, lit. one fourth) of the (infinite) greatness of the Almighty Lord. The bliss of final beatitude is in His own Self-effulgence and the three-fourths of the cosmos exists in the regions of light. The portion that illumines the world is three times as much again as the portion that is illumined. He is absolutely free and unhampered, the Ruler of All, Adored by all, All-Bliss and the Illuminator of the whole world. (*YV*. XXXI. 3)

(15) "*Puruṣa* rises above from *Tripād* (i.e. what has been described above as the three-fourths). Only a *Pāda* (i e. one-fourth of Him) is again and again (manifested) here. He pervades the entire world (including) what eats and does not eat (i.e. animate and inanimate world)." (*YV*. XXXI. 4)

EXPLANATION

The import of this verse is that the *Puruṣa* is above and beyond and distinct from what has been described above as the three-fourths. He is distinct and separate from this world also which has been described above as the one-fourth. The three-fourths cosmos and one-fourth together make up four portions. The whole of this universe exists in the Supreme Being and is again absorbed in the cause—His Super Power—at the time of the dissolution. Even then the Puruṣa shines above all, free from ne-science (*Avidyā*) darkness, ignorance, birth, death, fever, disease and other ailments.

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(15) "त्रिपादूर्ध्व उदैत्पुरुषः पादोऽस्येहाभवत् पुनः ।
ततो विश्वङ् व्यक्रामत् साशनानशने अभि ॥" (*YV*. XXXI. 4)

"*Punaḥ*" : It is from the root √*Pana* (to praise) with suffix '*Ar*'.
"पृषोदरादित्वात् साधु=अकारस्य उकारः" (*P*. VI. 3. 109)

"*Viśvaṅ*" : "विषु अञ्चति=विषु+अञ्च्+क्विन्" (*P*. III. 2.52; VI. 4.24; VIII. 2.62).

Cf :—Macdonell translates it :—

"With three quarters, *Puruṣa* rose upward; one quarter of him here came into being again. Thence, he spread asunder in all directions to what eats and does not eat."

The animate world, which moves and eats (i.e. *Sāśana*) i.e. the living beings endowed with life and consciousness and the inanimate world e.g. the earth &c., which does not eat, i.e. which is devoid of life and consciousness—both (the worlds) are created with His Super Power. He penetrates this two-fold world through and through in many and beautiful ways and having created the two-fold universe, (He) pervades it, altogether and entirely.

(*YV*. XXXI. 4)

(16) "From Him (as the Efficient Cause) *Virāj* (i.e. the entire cosmos) was born. From *Virāj*, the Puruṣa (i.e. individual bodies). When (this Puruṣa) born, He surpasses (all) beyond the earth, behind and also before." (*YV*. XXXI. 5)

EXPLANATION

From Him was produced *Virāṭ* (i.e. the shining one)—the body of all the bodies, taken together collectively, resplendent with various objects—which is metaphorically described as one whose body is the universe, whose eyes are the Sun and the Moon*, Whose breath is the wind and Whose feet are the earth.

After *Virāṭ* were formed the individual bodies of all living beings from the various elements of the universe. These bodies cherish growth from the elements and after death return to and are absorbed into them. God, however, remains distinct from all created beings.

He first created the earth and gave it support and then the *Jīvas* (souls), through His might, have supported their corporeal frames on it. The *Puruṣa*, the Supreme Being, is distinct from the Jīva also. (*YV*. XXXI.5)

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(16) "ततो॑ वि॒राड॑जायत वि॒राजो॒ अधि॒ पूरु॑षः ।
स जा॒तो अत्य॑रिच्यत प॒श्चाद् भूमि॒मथो॑ पु॒रः ॥" (*YV*. XXXI. 5)

(a) '*Virāṭ*' : *Vi* + √*Rāj* to shine + *Kvip*. (*P*. III. 2.178)

(b) '*Paścāt*' : *Apara* + *Āt*. (*P*. V. 32)

Please note that having thus (upto this verse), in general terms, described the creation of the universe, the Veda does now, in a special manner, relate the creation of the earth and other objects in their proper order from the following verse.

* Cf : "यस्य सूर्यश्चक्षुः चन्द्रमाश्च पुनर्णवः ॥" (*AV*. X.23.4.32).

(17) "From that Supreme Lord, adored by all came into being the *Pṛṣat* and *Ājya* (i.e. ghee mixed with coagulated milk) He created the beasts of the air, of the forest and those of the villages." (*YV*. XXXI. 6)

EXPLANATION

The first *Pāda* of the stanza (i e. from that Supreme Lord, adored by all) has been explained in the Chapter on the Revelation of the Vedas.

The word *Pṛṣat* in the original text is derived from the root '√*Pṛṣu*' to sprinkle or moisten or pour and hence it means that by which food, &c. that pacifies hunger, is moistened. *Ājyam* means ghee, honey, milk, &c. *Pṛṣat* (here) stands for food which is masticated and *Âjyam* for that which is eaten without mastication. All the objects found in the universe were created by God's Super Power and by Him they are upheld, although to some slight extent, the *Jîvas* (i e. individual souls) also uphold and maintain them. All should, therefore, worship God alone and none else with an undivided mind.

He alone made the beasts of the forest and the animals that live in cities. God alone created the birds of air and the small living creatures such as insects, &c. The conjunction '*CA*' (i.e. and) indicates fish, insects, moths, &c. (*YV*. XXXI. 6)

(18) "From that Supreme Lord, adored by all, were produced the *Ṛcas* and the *Sâmans*. From Him were produced the *Chandas* (i. e. Atharvaveda) and from Him was produced the Yajur (veda)." (*YV*. XXXI. 7)

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(17) "तस्मा॑द् य॒ज्ञात् स॑र्व॒हु॒तः सम्भृ॑तं पृषदा॒ज्यम् ।
प॒शूँस्ताँश्च॑क्रे वाय॒व्याना॑र॒ण्या ग्रा॒म्याश्च॒ ये ॥" (*YV*. XXXI. 6)

"*Sarva*+√*Hu*+*Ta*." (*P*. III. 5.102).

Sambhṛtam : "*Sam*+√*Bhṛ* to support+*Ta*." (*P*. III. 5.10.)

Pṛṣat+*Ājyam* (चार्थे) (*P*. II. 4.6). It is from √*Pṛṣa* to sprinkle+*Ani* (U. II. 84)

(18) "तस्मा॑द् य॒ज्ञात् स॑र्व॒हु॒तः ऋच॒ः सामा॑नि जज्ञिरे ।
छन्दा॑ꣳसि जज्ञिरे॒ तस्मात् यजुस्तस्मा॑दजायत ॥" (*YV*. XXXI. 7)

This verse is translated by Macdonell as :—

"From that Sacrifice, completely offered, were born the hymns and the chants. The metres were born from it ; the Sacrificial formula was born from it." How vague and misleading this rendering is.

EXPLANATION

This verse has been explained in the Chapter on the Revelation of the Vedas.

(19) "From Him arose horses and all such as have two rows of teeth. Cows were born from Him; from Him were born goats and sheep." (*YV*. XXXI. 8)

EXPLANATION

Horses were produced through the Super Might of the *Puruṣa*—the Supreme Lord. Although horses, &c. are included among "beasts of the forests" and "domestic animals" mentioned in one of the foregoing verses, they are again mentioned here in order to emphasize their good qualities. (From Him) also were produced animals having two rows of teeth, such as camels, asses, &c. From the Might of the *Puruṣa* were produced cows, the rays of light and the sense-organs. It should also be understood that in like manner were produced goats and sheep.

(20) "That Adorable Supreme Lord (*Puruṣa*) existing before (this creation) is always placed on *Barhi* (i.e. in one's mind). By Him (i.e. through His grace) Devas, Sādhyas and the Ṛṣis perform Yajñas." (*YV*. XXXI. 9)

EXPLANATION

The learned (Devas), the sages (Sādhyas) and the Vedic Seers and all other men receiving instructions from the *Puruṣa* (God), through the Vedas, worshipped Him (in the past, do worship Him now and shall worship Him in the future) and adore Him in spirit and mind or place Him exalted above all in the space (temple) of their hearts—yea, Him the *Puruṣa*, the Perfect Being, manifest from all times, the Maker of the universe, the Adorable.

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(19) "तस्मादश्वा अजायन्त ये के चोभयादतः ।
गावो ह जज्ञिरे तस्मात् तस्माज्जाता अजावयः ॥" (*YV*. XXXI. 8)

(20) "तं यज्ञं बर्हिषि प्रौक्षन् पुरुषं जातमग्रतः ।
तेन देवा अयजन्त साध्या ऋषयश्च ये ॥ (*YV*. XXXI. 9)

(a) *Barhi* : From the root √*Bṛha* and √*Bṛhi* (to prosper or grow)+*Isi*. (*U*. II.109). Space or space in the heart.

(b) *Sādhya* : *Sādhya*+*Ac*. (*P*. V. II. 127).

The instruction conveyed by this verse is that all men should commence all works and undertakings with praise, prayer and worship of God.

(*YV*. XXXI. 9)

(21) "Whom (they) postulate as *Puruṣa*, in how many ways did (they) divide Him ? What was His mouth ? What were His two arms ? What are His two thighs (and) two feet called ?" (*YV*. XXXI. 10)

EXPLANATION

They postulate Almighty God as distinguished by various qualities and powers, that is, they taught, are teaching and will teach about God in various ways as an Almighty Being having multifarious potencies. Questions are : What is the mouth of this *Puruṣa* ? What is that produced by Him with superior qualities ? What are the two arms ? What is that produced by God with qualities like power, valour, &c. ? What are the thighs ? What is that produced by Him as possessing middling qualities like business instincts, &c. ? What are His feet ? What is that created by Him with such low qualities as lack of intelligence, &c. ? (*YV*. XXXI. 10)

The answer to these questions is given in the following verse :—

(22) "His mouth was the *Brāhmaṇa*, His two arms were made the warriors (*Rājanya*), His two thighs, the *Vaiśya* ; from His two feet, the *Śūdra* was born." (*YV*. XXXI. 11)

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(21) "यत् पुरुषं व्यदधुः कतिधा व्यकल्पयन् ।
मुखं किमस्यासीत् किं बाहू किमूरू पादा उच्येते ॥" (*YV*. XXXI. 10)

In the Ṛgveda we have variant कौ बाहू in place of किं बाहू in (X. 90.11).

(a) *Yat* : Here it means *Yam* (i.e. in the sense of the Accusative case).

(b) *Kati*+*Dhā* (*P*. V.3.42) In how many ways ?

(c) *Vi*+*Akalpayan* : i.e. they explain the multifarious powers of God.

(d) *Vi*+*Adadhur* : i.e. describe or postulate. But A.A. Macdonell explains it as "When gods cut up *Puruṣa* as the victim." He takes '*Yat*' in the sense of '*Yadā*' i.e. when. This is wrong.

(22) "ब्राह्मणोऽस्य मुखमासीत् बाहू राजन्यः कृतः ।
ऊरू तदस्य यद् वैश्यः पद्भ्याँ शूद्रो अजायत ॥" (*YV*. XXXI. 11)

(Contd.)

EXPLANATION

The Brāhmaṇa is said to be produced from the mouth of the *Puruṣa* i.e. endowed with the best qualities, such as knowledge, &c., and with capability for such acts as truthful speech and the vocation of a teacher and

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(Contd. from page 173)

(a) *Brāhmaṇa* : One who knows *Brahma* i. e. Veda and God. *Brāhmen*+*Aṇ*. (*P.* IV.2.59)

(b) *Rājanya* : Kṣatriya. From the root √*Rāj* (to shine)+*Anya.* (*U.* III. 100)

(c) *Vaiśya* : One who benefits humanity. From the root *Viś* (to enter)+*Kvip*+*Ṣyañ*. (*P.* III. 2.178; V. I.5). If the termination *Ṣyañ* is added in the sense of *Svārtha* (i.e. in the original sense of the word itself) according to the Vārtika "चतुर्वर्णादीनां स्वार्थे उपसंख्यानम् ।" (*MB*), the form *Vaiṣya* would simply mean "a common subject or a member of the general public" and not one given to the advancement of nation-building profession e.g. trade and agriculture, which is the sense required in the stanza. Besides, the root *Viś* does not belong to the चतुर्वर्णादि group which is not an आकृतिगण. Nor can it be applied by the aphorism गुणवचन-ब्राह्मणादिभ्यः कर्मणि च ।" (*P.* V. 1.124); since then it would denote only a quality, state or action and the form would be a neuter abstract noun. But to the form thus evolved, the aphorism "अर्श आदिभ्योऽच्" (*P.* V. 2.127) can be applied. *Viś*+*Ṣyañ* : *Vaiśyam*, वैश्यं विद्यतेऽस्य इति वैश्य+अच्=वैश्यः । But this form is futile as it does not give the required sense. Therefore, the only course left is to apply the aphorism "तस्मै हितम् ॥" (*P.* V. 4.5)

(d) *Śūdra* : Form the root √*Śuc*+*Rak* (*U.* II.19). This means "one who ought to be pitied or who is in a miserable state."

preacher. He made the Kṣatriya (the governing or warrior class) and ordained him to possess the qualities of strength, valour, &c. The qualities of agriculture, trade and commerce are of the middling order. The Vaiśya or the trader was produced with these qualities by God's command. The Śūdra, whose distinguishing attribute is the service of and dependence on others, was produced with qualities of the lowest order, like feet, occupying the lowest place in the body such as dullness of intellect, &c.

In this verse the past tense denotes all tenses because according to the grammatical rule, (*P*. III. 4.6), in the Vedas all the tenses—present, past and future—are used interchangeably.*

(23) "The Moon has originated from the mind ; the Sun has been produced from the eyes ; from the ears, the air and the vital air ; and from the mouth, the fire has been produced."

(*YV*. XXXI. 12)

EXPLANATION

The Moon was produced from the mind, i.e. the reflective element of the Super Power of this *Puruṣa*. The Sun was produced from the eyes, i.e. the refulgent portion (of this *Virāṭ-Puruṣa*). The sky was produced from the ears, that is, the *Ākāśīya* portion ; the atmosphere was produced from the atmospheric portion and also were produced the vital air and all the sense organs. Fire was originated from the mouth, i.e. the chief refulgent portion.

(24) "From the navel, the intermediate regions, and from the head, the celestial regions came into being. From the feet, the earth was originated. From the ears (He) produced the directions and other spheres." (*YV*. XXXI. 13)

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* "छन्दसि लुङ्-लङ्-लिटः ।" (*P*. III. 4.6)

(23) चन्द्रमा मनसो जातश्चक्षोः सूर्यो अजायत ।
श्रोत्राद् वायुश्च प्राणश्च मुखादग्निरजायत ॥" (*YV*. XXXI. 12)

(a) *Chandramas* : √*Cadi* (to rejoice)+*Rak*. (*U*. II. 13)

(b) *Cakṣu* : √*Cakṣiṅ* (to see)+*Us*. (*U*. II. 119)

(24) नाभ्या आसीदन्तरिक्षꣳशीर्ष्णो द्यौः समवर्त्तत ।
पद्भ्यां भूमिर्दिशः श्रोत्रात्तथा लोकाँ२॥ अकल्पयन् ॥" (*YV*. XXXI. 13)

(a) *Nābhi* : From the root *Ṇah*+*Iṅ* (*U*. IV. 125, 126).

EXPLANATION

The inter-stellar space or intermediate region was produced from the Navel, i.e. the power of mixing spatial relations of this *Puruṣa.* The Sun, &c., were produced from the head, i.e. the highest portion of the Super Power, which occupied a place of eminence like the head. God made the earth and waters from the feet, i.e. the terrestrial elements of the Super Power. From the ears, that is, the aural *(Âkâśîya)* elements, He produced the directions. In like manner, God produced all the spheres and the animate and inanimate objects contained therein from the respective elements of His *Sāmarthya* (i.e. Super Power). (*YV.* XXXI. 13)

(25) "Of the *Yajña* (i.e. Sacrifice), which Devas performed with the oblations (granted) by *Puruṣa*, the *Vasanta* (spring) was the ghee, *Grîṣma* (Summer) the fuel and the *Śarat* (Winter) the oblations." (*YV.* XXXI. 14)

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(25) "यत्पुरुषेण हविषा देवा यज्ञमतन्वत ।
वसन्तोऽस्यासीदाज्यं ग्रीष्म इध्मः शरद्धविः ॥" (*YV.* XXXI. 14)

Here the word *Havi* is derived from √*Hū* (to give or take). It means anything offered into the Fire : oblations or offerings.

Prof. Macdonell translates it as follows :—

"When the gods performed a Sacrifice with *Puruṣa* as an oblation, the spring was its melted butter, the summer its fuel, the autumn its oblation."

He adds the following note to it :—

"Here the gods are represented as offering with evolved *Puruṣa* an ideal human sacrifice to the primaeval *Puruṣa.*"

But if we accept this translation, the repetition of the word '*Haviḥ*' remains unexplained.

It will be interesting to read another interpretation of this verse, slightly different but beautiful and worth studying, given by Dayānanda in his commentary on the Yajurveda. It is cited here in full English translation :—

"Oh men ! you should understand that when the Enlightened performed the sacrifice of contemplating on (and teaching about) the

(Contd.)

EXPLANATION

The learned extended, do and will extend the *Yajña* (i.e. the righteous work) from the *Agnihotra* to *Aśvamedha* and the learning and teaching of the arts and sciences with the help of the materials given by the above-mentioned *Puruṣa.*

Now are described the divisions of time which are necessary elements in the production of the world. *Vasanta* (Spring) is like the ghee in this *Yajña* or in this universe produced by the *Puruṣa. Grîṣma* (the summer season) is like the fuel or fire. *Śarat* (the winter) is like the *Puroḍāśa* (i.e. Sacrificial bread) or other oblations thrown into the fire.*

(*YV*. XXXI.14)

(Contd. from page 131)

cosmos itself as a huge Sacrifice with God as the Master thereof, the morning time (*Vasanta*) serves as material for starting the fire of devotion in their souls, the midday becomes the fuel to keep it ablaze and the evening (and night) do duty (so to say), for oblations to be thrown in to diffuse particles of matter, endowed with purifying and health-giving efficacy over all creatures around "

According to this :—

(a) *Haviṣā* : means 'fit to be invoked' and goes with *Puruṣa.*

(b) *Yajña* : Sacrifice of contemplation on meditation (**समाधि**).

(c) *Vasanta* : Morning or forenoon.

(d) *Grîṣma* : Midday or afternoon.

(e) *Śarat* : Midnight, evening, all the night.

* According to Vedic conception, *Cosmos* or *Brahmāṇḍa,* described here as *Virāṭ,* is a real *Yajña* which is being performed by the Super Power of God. Vedas invariably refer to it. This verse also suggests the same idea. Because seasons, e.g. *Vasanta* etc., cannot be used as *Havi* (oblations) in the material *Yajñas,* e.g. *Agnihotra, Aśvamedha,* which are symbolic to Universal Sacrifice. *Yāska* confirms it in "**याज्ञदैवते पुष्पफले ।**"

(26) "There are seven circumferences of this (universe i.e. the Altar of the Sacrifice), and the sacrificial sticks (to be burnt in it) are twenty-one. The Devas who perform the Sacrifice bind *Puruṣa*, the Creator, and the All Seeing (*Paśu*) Lord (so to say) by contemplation." (*YV*. XXXI. 15)

EXPLANATION

The universe has seven circumferences. The (imaginary) line which passes round the outer surface of a sphere is called its circumference (*Paridhi*). There are seven concentric circles round the universe or the spheres conspired therein, namely (1) the ocean, (2) the atmosphere together with the small particles (the motes), (3) the region of the clouds and the air thereof, (4) the rain-water, (5) the air above it, (6) the air of extreme rarity called *Dhanañjaya*, and (7) the ubiquitous electricity (*Sūtra-ātmā*, the thread soul). There are thus seven covers or circumferences one within the other.

The constituent elements of this world are twenty-one in number. (1) The subtle elements comprising *Prakṛti* (Primordial matter), *Mahat* i.e. the internal organs – the intellect, &c., and *Jivas* (souls) ; (2-11) the ten organs of sensation and action, viz., the ears, the epidermis, the eyes, the tongue, the nose, the organ of speech, the feet, the hands, the organ of excretion and the generative organ ; (12-16) the five *Tanmātrās* (the potential perceptibilia, viz., sound, touch, sight, taste and smell), and (17-21) the five *Bhūtas* (i.e. the elements), viz., earth, water, fire, air and ether (*Ākāśa*). These twenty-one are to be considered the chief ingredients in the construction of the world, although there are many more sub-ingredients derived from them.

The learned (Devas) fasten with their contemplation, the *Puruṣa*, Who is All-Seeing, the Adorable (*Yajña*) Deity and the Maker of this universe. They do not concentrate their minds upon any other object than God. (*YV*. XXXI. 15)

(27) "Devas adored God, the Worshipful (*Yajña*) with *Yajñas*. These were the fore-most *Dharmas* (i.e. duties). These

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(26) "सप्तास्यासन् परिधयस्त्रिः सप्त समिधः कृताः ।
देवा यद् यज्ञं तन्वाना अबध्नन् पुरुषं पशुम् ॥" (*YV*. XXXI. 15)

(27) "यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन् ।
ते ह नाकं महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः ॥"
(*YV*. XXXI. 16) (Contd.)

(Contd. from page 177)

(I) Here the word *Yajña* stands for God, the Adorable, and also for *Yajña*, i.e. all deeds of devotion by which a devotee attains God. This word has been etymologically explained by us previously. The *Agnihotra* and *Aśvamedha*, &c. are called *Yajñas* because through them God is glorified. Worship of God is the highest sacrifice in the world.

(II) Devas : the enlightened people i.e. shining with knowledge and full of devotion to God. A detailed note (on this word) given already.

(III) *Dharma* : √*Dhṛ*+*Man* (cf. *U*. I.137) "ध्रियते लोकोऽनेन, धरति लोकम् वा"। The following are its meanings :—

(a) Religion, the customary observances of a caste, sect, &c.

(b) Law, usage, practice, custom, ordinance, statute.

(c) Religious or moral merit, virtue, righteousness, good works (regarded as one of the four ends of human existence).
(Cf. *KU*. V.38)

(d) Duty, prescribed course of conduct. (cf. षष्ठांशवृत्तेरपि धर्म एषः ।)
(*S*. V. 4), (*MS*. I. 114)

(e) Right, justice, equity, impartiality.

(f) Piety, propriety, decorum.

(g) Nature, disposition, character (cf *Mal*. I. 6)

(h) An essential quality, peculiarity, characterstic property, (peculiar) attribute.

(i) Manner, resemblance, likeness.

(j) A sacrifice (*Yajña*).

(k) Good company, associating with virtuous.

(l) Devotion, religious abstraction.

(m) Manner, mode.

(n) An Upaniṣad.

(o) Name of *Yama*, the god of death.

(p) A bow.

(q) A drinker of *Soma* juice. (Contd.)

(worshippers) being exalted in glories, attain Supreme Bliss (i.e. *Nākam*, i.e. Salvation or God Himself) which (i.e. the highest state of bliss) the learned (who qualified themselves) in the past obtained." (*YV*. XXXI. 16)

EXPLANATION

The learned (Devas) have paid, do and will pay always homage to God, Who is *Yajña* (the worshipful) with praise, prayer and worship.

All men ought to begin all actions with these (i.e., prayers) and no one ought to do anything which is not preceded by them. Verily do the worshippers of God, exalted in glory, attain to Him and emancipation in which there is no pain or suffering. The enlightened (Devas) who qualified themselves in the past and those who are qualifying themselves now and those who will qualify themselves in the future obtained and will obtain this highest state of bliss (*Nākam*) to be enjoyed for a hundred years of *Brahmā* during which period there is no return to the cycle of births and deaths.

(Contd. from page 178)

(r) (In astrology) name of the ninth lunar mansion.

(s) An "*Arhat*" of the Jains.

(t) The soul.

Dayananda has rightly translated the word *Dharma* as duty here.

(4) *Nākam* : *Kam* means happiness. Its negative is '*A-Kam*', i.e. want of happiness, i.e. misery, adversity. '*Na-Akam*' would mean an absolute bliss, i.e. *Mokṣa*—final emancipation of soul.

(5) *Sādhyāḥ* : It is an adjective to Devas. Dayānanda explains it as '*Sādhana-vantaḥ* or *Kṛta-sādhanāḥ*', i.e. who qualified themselves. The Nirukta (XII. 40) says :—

"साध्या देवाः, साधनात् ।"

This verse has been translated by A.A. Macdonell :—

"With the sacrifice, the gods sacrificed to the sacrificce ; these were the first ordinances. These powers reached the firmament where are the ancient *Sādhyas*, the gods."

Here the author of the Nirukta, Yāska, says :—

(28) "Devas worshipped *Yajña* with *Yajña* i.e. Devas worshipped *Agni* with *Agni*. '*Agni* is a *Paśu* (i.e. the All Seeing God). Him they attain to. They glorified Him through Him' (i.e. fire)', it is said in a Brāhmaṇa. These were the foremost duties. Being exalted they obtained '*Nāka*' (i e. the Supreme Bliss), where Devas who qualified themselves exist. According to the school of Etymologists, Devas are 'dwellers of the regions of light.' " (*N*. XII. 41)

This is to say that the learned worshipped God (Agni) with the soul (Agni) and internal organs or they performed the universally beneficial *Yajñas* (sacrifices) from *Agnihotra* upto *Aśvamedha*, with the help of the terrestrial fire. Those who adopted the prescribed means and qualified themselves in former times are enjoying the bliss of emancipation—the highest state. The followers of the etymological school (*Nairuktas*) call this band of the learned (Devas) the dwellers of the regions of light, i.e. God, who is Self-Effulgent, or because the Devas live in the rays of knowledge by perfect regulation of breath.* (*YV*. XXXI. 16)

(29) "In the beginning for making this earth, the attenuated matter was made solid by the Supreme Being and therefrom the earth fashioned : for the whole of this cosmos was, in the beginning, in its ultimate causal form, viz. the material Omnipotence of God which was with Him (under His control).

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(28) "यज्ञेन यज्ञमयजन्त देवाः—अग्निनाग्निमयजन्त देवाः। 'अग्निः पशुरासीत्, तमालभन्त—तेनायजन्त' इति ब्राह्मणम्। 'तानि धर्माणि प्रथमान्यासन्। ते ह नाकं महिमानः समसेवन्त। यत्र पूर्वे साध्याः सन्ति देवाः, साधनाः। 'द्युस्थानो देवगण' इति नैरुक्ताः।" (*N*. XII. 41)

* Breath inhaled through the right nostril is called "*Sūrya*" while that inhaled through the left is termed as "*Candra*". The phrase means "Yogins who are adepts in the regulation of breathing".

(29) "अद्भ्यः सम्भृतः पृथिव्यै रसाच्च विश्वकर्मणः समवर्त्तताग्रे।
तस्य त्वष्टा विदधद्रूपमेति तन्मर्त्यस्य देवत्वमाजानमग्रे॥"

(*YV*. XXXI. 17)

(a) *Rāsat* : From the root *Rasa* (to taste) + *AC*. (*P*. III.1.134)

(Contd.)

The Almighty fashioner fashioned this, the universe, endowed with various forms. That itself, under the hand of the Almighty Architect, assumed the form of the mortal man, whom He made endowed with such potencies as would raise him to the highest position of the enlightened among men (if he followed His Vedic Law)." (*YV*. XXXI. 17)

EXPLANATION

The Supreme Being (*Puruṣa*) in order to form the earth made the attenuated matter (*Āpaḥ*) solid and thus made the earth. Similarly He produced the attenuated matter from the igneous matter, the igneous from the gaseous, and the gaseous from ether (*Ākāśa*), and the etheric from the Primordial (*Prakṛti*), which He caused to evolve from His *Super Power*.

The universe, before the creation, existed (potentially) in its cause, called the Super Power of God. God is called '*Viśva Karman*'—the Universal

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(Contd. from page 180)

(b) *Viśva Karman* : विश्वं कर्म यस्य। *Viśva*+*Kṛ*+*Manin*. (*U* IV. 145), (*P*. II. 2 24)

(c) *Tvaṣṭā* : √*Tvakṣū* (to sharpen)+*Tṛn*. (*U*. II.94, 95). Here the Nirukta says :—

"त्वष्टा तूर्णमश्नुते इति (त्वर्+अशूङ्+तुन्) नैरुक्ताः। त्विषेः वास्याद्दीप्तिकर्मणः (त्विष्+तुन्), त्वक्षतेः वा स्यात् करोति कर्मणः (त्वक्ष्+तुन्) ." (*N*. VIII. 13)

(d) *Rūpam* : √*Ru* (to make sound)+*Pa* (U. III.23, 28). Here Mahîdhara says : —

"The earliest performer of the *Puruṣa Medha*, (Human Sacrifice), who gained thereby the form of the Sun, is glorified in this verse." His rendering is :—

"In the beginning he was formed, collected from waters, earth and *Viśva Karman's* essence. Fixing the form there of *Tvaṣṭar* proceedeth. This was at first the mortal's birth and god-head."

As there is no noun in the text, Mahîdhara supplies "*Yo Rasaḥ*", i.e. the essence which. *Tvaṣṭar*, according to him, is the Sun, but I have translated it as interpreted by Dayānanda. Mahîdhara's explanation is wrong.

Architect, because He is the Doer (par excellence) of all actions. At that time the whole of this universe was in the causal state and not such (as it appears to us now). The *Tvaṣṭā*—the Fashioner—made this universe with parts of that *Sāmarthya.* Then the whole universe (*Viśva*) assumed (*Eti*) a perceptible form (*Rūpam*, i.e. *Rūpa Vattvam*). Then also mortal (*Martya*) universe or man assumed a visible form (i.e. was created). (*Ājānam* etc.) At the time of revealing the Vedas, God promulgated this commandment for man through the Vedas themselves, "Thou shalt find the desired happiness arising from the contact of the objects with the senses by performing with thy "Action—body" (*Karma-Śarīra*) righteous deeds with attachment and thou shalt obtain the highest knowledge called emancipation by performing works without attachment." (*YV.* XXXI. 17)

(30) "I know the All-pervading Supreme Being who is exalted above all, glorious like unto the Sun and aloof from darkness. By knowing Him alone, is death conquered. Except this there is no other road leading to Salvation." (*YV.* XXXI. 18)

EXPLANATION

This verse is answer to the question, "By knowing what can you become wise ?" The answer is :—'I am certainly wise because I know the *Puruṣa*' the Supreme Lord Whose attributes have been described above, Who is the greatest of all, the oldest, Self-effulgent, above and beyond the darkness of ignorance and nescience'.

No one can become wise without knowing Him because by knowing the *Puruṣa*, the Supreme Lord alone, can a man cross death and attain to that state of the highest bliss (*Mokṣa*) which is beyond death. There is no other means of reaching that state.

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(30) "वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात् ।
तमेव विदित्वातिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥" (*YV.* XXXI. 18)

(a) *Mahāntam* : √*Mah*+*Ati.* (*U.* IV.189)

(b) *Tamas* : √*Tanu* (to expand)+*Asun*

"तमस्तनोतेः" (*N.* II. 16)

Kṣema Karanadasa says :—खेदार्थकात् तनिर् धातोः औणादिकः असुन् प्रत्ययः or √*Tam*+*Asum* (to choke) (be suffocated etc.).

The use of the word 'only' (*Eva*) in the text shows that no one should ever offer the slightest worship to any one except God, (as the Deity). That this in fact is the meaning is also apparent from the following words :—

"There is no other way for reaching the goal." There is no other way of obtaining happiness either in the affairs of this world or those concerning the other world. The only road to happiness is the worship of God alone. There can be no doubt that by believing and worshipping another as God man comes to grief. The settled conclusion, therefore, is that the *Puruṣa* alone is the (legitimate) object of worship for all men.

(*YV*. XXXI. 18)

(31) "The Lord of creatures pervades in the interior (of this world). Being Himself unborn manifests (cosmos) in motley forms. The wise see Him in His True Nature. In Him do all worlds find their stay." (*YV*. XXXI. 19)

EXPLANATION

Prajāpati (the Lord of creatures), the Ruler of all the animate and inanimate world, resides within it as its Indwelling Ruler. He is unborn and increate. By His might alone the whole world is decked out with variegated objects.

(*Tasya Yonim* etc.) Those who can concentrate their mind upon Him obtain a perfect vision of His nature (*Yonim*), i.e. they know that the way to realise Him is the performance of righteous acts and the acquisition of Vedic knowledge.

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(31) "प्रजापतिश्चरति गर्भे अन्तरजायमानो बहुधा विजायते ।
तस्य योनिं परिपश्यन्ति धीराः तस्मिन् ह तस्थुः भुवनानि विश्वा ॥"
(*YV*. XXXI. 19)

(a) *Prajapati* : "प्रजानां पाता वा पालयिता वा" । (*N*. X. 42). (*P*. III. 2.8) प्रजाः—प्रकर्षेण जाता इति । प्र+√जनि+उ । (*P*. III. 2.92) पतिः—√पा+डति (*U*. IV. 57)

(b) *Garbhe* : In the womb, i.e. in the interior. √*Gṛ – Bhan* (*U*. III. 15)

(c) *Ajāyamānaḥ* : *Nañ+Jani+Muk+Śānac*. (*P*. VII. 2. 82, III. 2.124, II. 2.6, VI. 3.73)

(d) *Yonim* : प्राप्तिकारणम्, √*Yu+Ni* (*U*. IV. 48, 51)

In Him all the worlds find their support. The particle *'Ha'* is used here in the sense of certainty. Verily in Him – the Supreme Lord – do the constant and the wise rest satisfied and secure by obtaining the bliss of emancipation. (*YV*. XXXI. 19)

(32) "Obeisance to the Lovable Brahma (or to the Divine Glory) Who shines forth (in the hearts of) the Devas; He is the *Purohita* (i.e. Chief Benefactor) of the Devas and Who pre-existed all Devas." (*YV*. XXXI.20)

EXPLANATION

The All-pervading, the Perfect *'Puruṣa'*, sheds His lustre into the inner-sense of the learned, but not into that of any one else, in order to illumine them. He is the Chief Priest and the Benefactor of the enlightened because He bestows upon them the bliss of emancipation which contains all happiness. He has been in existence from before the birth of the enlightened because He is eternal.

Our salutations are due to the Lovable Brahma—The Supreme Being and also to His servants who having acquired His knowledge from the learned, love Him, with the love of a child for its parents. (*YV*. XXXI. 20)

(33) "Devas having acquired this lovable Divine knowledge, explained it formerly (to others). The Brāhmaṇa, who knows it thus, has all Devas (i.e. senses) under His control." (*YV*. XXXI. 21)

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(32) "यो देवेभ्य आतपति यो देवानां पुरोहितः ।
पूर्वो यो देवेभ्यो जातो नमो रुचाय ब्राह्मये ॥" (*YV*. XXXI. 20)

(a) *Purohita* : *Puraḥ* + √*Dhā* + *Ta*. (*P*. I.1.26, III.2.102, & VII. 4.42). He who supports from all eternity. (*Purastāt – Dadhāta*).

(b) *Rucāya* : *Abhiprītāya*, √*Ruc* + *Ta*. (*P*. III. 1.135)

(33) "रुचं ब्राह्मं जनयन्तो देवा अग्रे तदब्रुवन् ।
यस्त्वैवं ब्राह्मणो विद्यात्तस्य देवा असन् वशे ॥" (*YV*. XXXI. 21)

(a) *Janayantaḥ* : √*Jani* + *Ṇic* + *Śatṛ*. (*P*. III. 1.26, 2.124)

(b) *Brāhmaṇa* : One who knows Brahma. Brahma + *Aṇ*. (*P*. IV.2.59)

EXPLANATION

May the learned (Devas) who acquire this most lovable di\
knowledge which is born of God and hence is called His child, teach
and the means of acquiring it, to others. He, who acquires this knowle
of Brahma in this way, is called a Brāhmaṇa. The senses (Devas) co
under the control of the Brāhmaṇa who knows Brahma but never under
control of one who does not know Him. (*YV*. XXXI.

(34) "(O God) *Śrî* and *Lakṣmî* are your two wives, the day a
night, your two sides, the constellations your beauty, and
two *Aśvins* are your open mouth (i.e. the visible faces). M
it be Thy Will to bless me with final beatitude (hereafter) a
all true happiness (here)." (*YV*. XXXI. 2

EXPLANATION

O Supreme Lord, all *Śrî* (the whole splendour) and *Lakṣmî* (all t
riches and power) serve Thee as the wives serve their husbands. Day ar
night are, as it were, Thy two sides. The Sun and the Moon which are t
axles of the wheel of time—the cause of all things—are, as it were, T
eyes. The constellations, which were originated from the parts of Tl
Power—the first material cause (*Sāmarthya*)—display Thy (wonderfu
beauty. The two *Aśvins* (i.e. the firmament and the earth) are, as it wer
Thy open mouth. May we understand that whatever things of beau
and glory we find in this world proclaim the grace of Thy Person, i
Super Power.

O *Virāṭ* : the Lord and Mainstay of all ; be gracious unto me ar
bestow upon me, out of Thy grace, the bliss of emancipation after deat
Bless me with Thy favour that blessings of all the worlds or of univers
empire or of Self-Government be for me. May it be Thy will to grant m
O Perfect Almighty Lord : all splendours, powers, riches and good ar
auspicious deeds and endow me with all good qualities through Thy grac
Destroy my defects and evil failings and make me home of all virtuo
qualities, through Thy grace without delay.

The following authorities support our interpretations of the wor
Śrî and *Lakṣmî* :—

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(34) "श्रीश्च ते लक्ष्मीश्च पत्न्यावहोरात्रे पार्श्वे नक्षत्राणि रूपमश्विनौ व्यात्तम्
इष्णन्निषाणामुं म इषाण सर्वलोकं म इषाण ॥" (*YV*. XXXI. 22)

(a) *Śrî* : *Śri*+*Kvip*. (*U*. II. 57)

(35) "*Śrî* verily is *Paśus* (i.e. animals—the symbol of good things)." (*SB*. I.8.1.36)

(36) "*Śrî* verily is *Soma* (i.e. peace or peace-bestowing things)." (*SB*. IV.1.2.9.7)

(37) "*Śrî* is verily *Rāṣṭra* (i.e. Empire or nation). *Śrî* is verily burdens or responsibilities of empire or nation." (*SB*. XIII. 2.9.2, 3)

(38) "The word Lakṣmî is from the root '*Labh*' (to obtain) or *Lakṣa* (to examine) or *Lachi* (to be marked) or *Laṣ* (to desire) or *Laj* to be disliked." (*N*. IV. 10)

(Thus ends the *Puruṣa Sukta*).

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(35) "श्रीः हि पशवः ।" (*SB*. I. 8.1.36)

(36) "श्रीः वै सोमः ।" (*SB*. IV. 1.2.9)

(37) "श्रीः वै राष्ट्रम् । श्रीः वै राष्ट्रस्य भारः ।" (*SB*. XIII.2.9.2, 3)

(38) "लक्ष्मीर्लाभाद्वा लक्षणाद्वा लाञ्छनाद्वा लषतेर्वा स्यात् प्रेप्साकर्मणः, लप्स्यतेर्वा स्यादाश्लेषकर्मणः लज्जतेः वा स्यादश्लाघाकर्मणः ॥" (*N*. IV. 10)

(a) *Śrî* : √*Śrî* + *Kvip*. (*U*. II. 57)

(b) *Lakṣmî* : √*Lakṣa* (to examine) + *î*. (*U*. III.160). Durga says here 'आलक्षित एव हि लक्ष्मीवान् ।' i.e. only the rich is seen (in the world).

(c) *Patnî* : √*Pā* (to protect) + *Dati* + *Nuk* + *î*. (*U*. IV. 57) (P. IV. 1.32 & 1.5)

(d) *Pārśve* : √*Spṛ* + *Śvan*. (*U*. V. 27)

(e) *Nakṣatra* : √*Nakṣa* (to move) + *Atran* (*U*. II. 105) or *Nañ* + *Kṣatra*—with the aphorism "नञोऽस्त्यर्थानां वाच्यो वा चोत्तरपदलोपः ।" (*P*. VI. 3.75 also *N*. III. 20 i.e. those which do not possess their own light or glory. *Kṣatra* means glory.) Constellations, stars. cf :—'नेमानि क्षत्राणि" इति च ब्राह्मणम् । (*N*. III. 20)

(d) *Aśvins* : The two *Aśvins* are the Sun and the Moon here, according to our author. Yāska says that *Aśvins* are *Dyāvā—Pṛthvî*, i.e. the firmament and the earth. But according to other authorities quoted by Yāska, *Aśvins* are either day and night or the

(Contd)

(39) "Lord of creatures (*Prajāpati*) created the highest, the lowest and the middle-most universe of motley forms. *Skambha* (i.e. Supreme Lord) with (a very small) fraction pervades it. How much (insignificant) is the world which cannot pervade Him." (*AV*. X. 7.8)

(40) "*Devas*, *Pitaras*, men, gandharvas and all the *Apsaras* including Devas (luminous regions) in the firmament and the heavenly bodies (i.e. the moon and the stars) are originated from the *Ucchiṣṭa* (i.e. God). (*AV*. XXI. 7.27)

EXPLANATION

Prajāpati, the Lord of creatures, created the entire threefold universe from His Super Power, i.e. its threefold orders, viz. the highest ones such as *Prakṛti* &c., the lowest ones e.g. straw, dust, the small creatures like ants, insects, &c., and the middling ones, e.g. the human bodies &c., upon ether (*Ākāśa*). The Supreme Lord (i.e. *Skambha*), the *Prajāpati*, pervades this threefold world containing variegated objects. But the universe does not pervade Him. This threefold world which cannot pervade Him is trifling and insignificant as compared to Him, the Supreme Lord. (*AV*. X. 7.8)

The learned and the regions like the Sun, &c., are called Devas, *Pitṛs* (i.e. the wise), *Manuśyas*, i.e. the rational beings, *Gandharvas*, the musicians, the *Apsaras*, their wives, and all other types of men who are found on the earth or the heavenly bodies, i.e. the Sun &c., were all produced by the Supreme Lord through His Mighty Power. He is called *Ut-Śiṣṭa*, i.e. Who rules supreme over all. The heavenly shining regions like the Sun, the planets, the earth &c., all were also created by Him.

There are many other verses in the Vedas dealing with this topic, i.e. the creation.

(Contd. from page 186)

Sun and the Moon. Cf. :—तत्कौ अश्विनौ ? द्यावापृथिव्यावित्येके । अहोरात्रावित्येके । सूर्याचन्द्रमसावित्येके । राजानौ पुण्यकृतावित्यैतिहासिकाः ।" (*N*. XII. 1)

(39) "यत्परममवमं यच्च मध्यमं प्रजापतिः ससृजे विश्वरूपम् ।
कियता स्कम्भः प्र विवेश तत्र यन्न प्राविशत् कियत्तद् बभूव ॥" (*AV*. X. 7.8)

(40) "देवाः पितरो मनुष्या गन्धर्वाप्सरसश्च ये ।
उच्छिष्टाज्जज्ञिरे सर्वे दिवि देवा दिवि श्रितः ॥" (*AV*. XXI. 7.27)

THE REVOLUTION AND ROTATION OF THE EARTH AND OTHER SPHERES

Now we shall discuss (the topic) whether the earth and the other spheres revolve or not. Here our contention is that according to the Vedas and the other Śāstras, all the spheres, including the earth, are in motion.

With reference to this, the following evidence supports "the motion of the earth, etc." :—

(1) "This earth (i. e. globe) revolves (*Ā+Akramat*) in the space (*Pṛśni* i. e. *Ākāśa*) and it has (waters of oceans) as mother as it were. The Sun (*Svaḥ*) also moves along with (air) as his father as it were." (*YV*. III. 6)

EXPLANATION

The import of this verse is that this earth as well as the Sun, the Moon and the other spheres are revolving in *Pṛśni* (i. e. space). Among them the earth, alongwith the waters of the oceans, which are (stated here as it were) the mother, moves round the Sun, who is nothing but a mass of fire. Similarly ether is regarded as mother and the air as the father of the Sun. In the same way, the fire is said to be the father and water to be the mother of the Moon.

According to the authority of Yāska the word *'Gau'* means the earth. In the Nighaṇṭu of Yāska the word *'Gau'* is read in the list of synonyms (numbering 21)* of the earth such as *Gau, Jmā*, &c. The word *Pṛśni* is among the six names of the atmospheric region (*Antarikṣa*). (*N*. I. 1 and I. 4)

It is also stated in the Nirukta :—

(2) "The (word) *Gau* is a synonym of the earth, because it

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(1) "आयं गौः पृश्निरक्रमीदसदन्मातरं पुरः।
पितरं च प्रयन्त्स्वः॥" (*YV*. III. 6)

* गौः। ग्मा। ज्मा······गोतेत्येकविंशतिः पृथिवी नामधेयानि। (*Nighaṇṭu* I. 1)

(2) "गौरिति पृथिव्या नामधेयम्। यद् दूरं गता भवति, यच्चास्यां भूतानि गच्छन्ति। (*N*. II. 5)

appears to have gone far off or because the creatures move upon it." (*N*. II. 5)

(3) "The Sun is called *Gau* (because) he causes the vapours to move or because he (himself) moves in space. '*Dyauḥ*' is called '*Gau*' because it extends far and away round the earth or because the luminaries move in it." (*N*. II. 14)

(4) "There is a verse in the Veda, "The Moon is the holder of a solar ray." (*RV*. XVIII. 40) This solar ray (called *Suṣumnā*) is also called '*Gau*'." (*N*. II. 6)

(5) "*Svaḥ* is called *Āditya* (i. e. the Sun)." (*N*. II. 14)

The earth is called '*Gau*' because it moves on every minute (from √*Gam* to go). In the Taittiriya Upaniṣad (it is stated) that the earth (was produced) from the waters. The producer of an object is called father and mother. Hence (waters are mother of the earth). The Sun is stated here to be the father of the earth, because here the word *Svaḥ* is used in the sense of the Sun. It also qualifies the word *Pitar* (i.e. father). Hence the Sun is her father as it were. The phrase '*Dūram gatā*' (i.e. Gone far off) means here that the earth moves round the Sun at a (particular) distance. Similarly, all spheres supported by God's Power, i.e. the force of gravitation, revolve in their orbits. (*YV*. IX. 6)

(6) "The earth revolves round the *Vivasvan* (i.e. the Sun) in her prescribed orbit ceaselessly (*Avāratah*) without violating this law (*Vrata*) and yielding juices (to living beings). She, being the cause of speech (of all living beings), gives to the noble (*Varuṇa*) donor and the learned (all comforts) by oblations (*Haviḥ*)." (*RV*. X. 66.6)

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(3) "गौरादित्यो भवति । गमयति रसान् गच्छत्यन्तरिक्षे । अथ द्यौः यत् पृथिव्या अधि दूरं गता भवति यच्चास्यां ज्योतींषि गच्छन्ति ।" (*N*. II. 14)

(4) " 'सूर्यरश्मिश्चन्द्रमा गन्धर्वः' इत्यपि निगमो भवति । सोऽपि गौरुच्यते ।" (*N*. II. 6)

(5) "स्वरादित्यो भवति ।" (*N*. II. 14)

(6) "या गौर्वर्तनिं पर्येति निष्कृतं पयो दुहाना व्रतनीरवारतः ।
सा प्रब्रुवाणा वरुणाय दाशुषे देवेभ्यो दाशद्धविषा विवस्वते ॥"
(*Ṛ.V*. X. 66. 6) (Contd.)

EXPLANATION

The earth, which has been referred to above, moves round (*Pari+Eti*) the Sun ceaselessly (*A+Vāratah*) in her orbit, prescribed by God for her revolution. The earth yields (*Duhānā*) to the living beings various juices and fruits. She never leaves her *Vrata* (i.e. law of revolution). She supplies all comforts by her bounty (*Havi*) and generosity to the men of noble deeds and to the learned. She is the cause of the audible speech of all living beings. (*RV*. X. 66.6)

(7) "O *Soma* (i.e. the moon), you, being well known (*Sam+Vidānaḥ*) for your nourishing (*Pitṛbhiḥ*) qualities move round the earth (and sometimes) appear between the sun (*Dyāvā*) and the earth." (*RV*. VI. 4.13.3)

(Contd. from page 189)

Here the word *Vivasvan* is used in Dative case, meaning "for the Sun". But Dayānanda takes it in Possessive or in Accusative case and interprets it as "*Sūryasya Sūryam Vā Paritaḥ*", i. e. round the Sun. This is in accordance with Paṇini's aphorism '*Supām Suluk*'. (*P*. VII. 1. 39)

But it will be interesting to cite below the meaning of this stanza as given by Griffith for comparison—

"The cow who yielding milk goes her appointed
way hither to us, leader of us, holy rites;
Speaking aloud to *Varuṇa* and the worshipper,
shall with oblation serve *Vivasvān* and the gods."

Thus we find that the word '*Gau*' is taken here by Griffith in the sense of 'cow'. But according to Sāyaṇa, "thunder" may be meant, and by "milk" strength may be intended.

(7) "त्वं सोम पितृभिः सं विदानोऽनु द्यावापृथिवी आततन्थ ।" (*RV*. VI. 4. 13. 3)

According to Sāyaṇa, *Soma* here means the Moon, who is intimately connected with the *Pitṛs* or Fathers.

Griffith translates it as —

"Associate with the Fathers, thou, O Soma, hast spread thyself abroad through earth and heaven."

EXPLANATION

This verse specifically states that the Moon revolves round the earth. This Moon, being well known for her nourishing properties, moves round the earth. During the course of her motions, she sometimes happens to come between the Sun and the earth.

The meaning of this entire verse will clearly be explained in our Vedic commentary. (We also come across the phrase in the Vedic literature that) "*Dyāvā Pṛthivî Ejete*" which means that the Sun (*Dyāvā*) and the earth (*Pṛthivī*) move.

It is, therefore, established that all spheres and regions revolve in their own orbits (according to the Vedas). (*RV*. VI. 4.13.3)

GRAVITATION AND ATTRACTION

(1) "As Thy beautiful *Two Haris* (i.e. charming qualities) shine greater and greater day by day, even then all spheres (or creatures) that had life bowed down to Thee."

(*RV*. VIII. 12. 28)

The import of the above noted stanza is that all spheres (including the globe) are attracted by the Sun and the Sun alongwith all spheres is upheld by the Attracting Force of God :—

(This stanza, according to Dayānanda, has two meanings) :—

The first meaning :—

O Glorious and Almighty Lord (*Indra*), when Thou puttest forth Thy marvellous qualities of power and prowess, they uphold all the worlds according to the law (of times).

The second meaning :—

O *Indra*, (i.e. glorious Sun or air), by putting forth your mighty rays, which possess the qualities of gravitation and attraction—illumination and motion—keep up the entire universe in order through the Power of your attraction. (*RV*. VIII. 12.28)

(2) "O Indra ! (God or Sun) ! When all the mortal (or aerial) subjects are upheld (or kept firm) (under your law of protection or attraction), then all regions are restricted (*Yemire*) (to their respective orbits)." (*RV*. VI. 1.6.4), (*RV*. VIII. 12.29)

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(1) "यदा ते हर्यता हरी वावृधा ते दिवे दिवे ।
आदित्ते विश्वा भुवनानि येमिरे ॥" (*RV*. VIII. 12. 28)

The word *Hari* may mean as Griffith says "two charming horses".

(2) "यदा ते मारुतीर्विशस्तुभ्यमिन्द्र नियेमिरे ।
आदित्ते विश्वा भुवनानि येमिरे ॥"

(*RV*. VI. 1. 6. 4 ; *RV*. VIII. 12. 29)

EXPLANATION

Here also, like the previous verse, science of gravitation is (explained).

O Indra (Glorious Lord or the Glorious Sun) when thy *Mārutīḥ* (i.e. mortal in case of God and aerial in case of the Sun) *Viśaḥ* (subjects or shperes) are governed by Thy law of support (or attraction), then alone all the regions are kept firm. All these spheres or subjects are upheld by God and then (under Him) by the Sun. This is why all spheres move in their fixed orbits. (*RV*. VI. 1.6.4), (*RV*. VIII. 12.29)

(3) "(O God !) When you uphold in the firmament (*Divi* or in your Self-effulgence) the brightly luminous Sun (under Your law), then only all the spheres are rendered firm."
(*RV*. VI. 1.6.5 ; *RV*. VIII. 12.30)

EXPLANATION

This verse also describes the theme of the previous verse.

O God, You have fashioned this Sun. You possess infinite power and refulgent Self. Thus You are upholding the Sun and the other spheres. All the globes including the Sun are rendered steadfast by Your Power of Attraction. The earth and all other spheres are kept firm by the Sun's attraction. The Sun himself and all other regions are supported by the Divine Law. (*RV*. VI. 1.6.5 ; *RV*. VIII. 12.30)

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(3) "यदा सूर्यममुं दिवि शुक्रं ज्योतिरधारयः ।
आदित्ते विश्वा भुवनानि येमिरे ॥"
(*RV*. VI. 1. 6. 5 ; *RV*. VIII. 12. 30)

These verses quoted here are capable of denoting two meanings, because the word *'Indra'* gives the meaning of God as well as that of the Sun. Dayānanda was a real Seer. His interpretations are always original.

Griffith translates these verses :—

"When, Indra, all the *Marut* folk humbly submitted them to thee,

Even then all creatures that had life bowed down to thee".

"When yonder Sun, that brilliant light, Thou settlest in heaven above,

Even then all creatures that had life bowed down to Thee."

The next verse also describes that God and the solar region uphold the universe by means of attraction and illumination :—

(4) "The wonderful *Mitra* (God or the Sun) upholds the *Dyāvā—Pṛithivī* (i.e. heavenly regions and the earth) and dispels the internal darkness with His luminous rays. *Vaiśvānara* (God or the Sun) keeps the *Dyāvā-Pṛithivī* (*Dhiṣaṇe*) steadfast (like the hair fixed) in the skin and thus supports the powerful world." (*RV*. IV. 5.10.3)

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(4) "व्यस्तभ्नाद्रोदसी मित्रोऽद्भुतोऽन्तर्वावदकृणोज्ज्योतिषा तमः।
वि चर्मणीव धिषणे अवर्तयद्वैश्वानरो विश्वमधत्त वृष्ण्यम्॥"
(*RV*. IV. 5. 10. 3)

Here the word '*Mitra*' (i. e. friend) means God and the Sun. God is often invoked as mother, father and friend. cf :

"स नः पितेव सूनवेऽग्ने" (*RV*. I. 1. 9)

"स नो बन्धुर्जनिता" (*YV*. XXXII. 10)

"सख्ये त इन्द्र वाजिनो मा भेम।" (*RV*. ?)

As God is friend of all, similarly the Sun benefits all. Hence He is also called *Mitra*.

The association of *Mitra* with *Varuṇa* is so intimate that He is addressed alone in one hymn only in *RV*. III. 59. According to this hymn the *Mitra* is the great *Āditya*. In the Atharvaveda, "*Mitra*", at the sunrise, is contracted with *Varuṇa*; in the evening, (and in the Brāhmaṇas *Mitra* is connected with day), *Varuṇa* with night.

The conclusion from the Vedic evidence that *Mitra* means the Sun is corroborated by the *Avesta* and by Persian religion in general where "*Mithra*" is undoubtedly a Sun-god or a god of light specially connected with the Sun.

The word *Vaiśvānara* here is taken in the sense of the Sun. It is explained by Yāska in his Nirukta (VII. 22) as :—

"विश्वान् नरान् नयति।" (i. e. one who leads mankind) or

"विश्वे एनं नरा नयन्तीति वा।" (or which is used by all men in various ways. "*Viśva-Nara*" gives "*Vaiśvānara*" in derivative form. (Contd.)

EXPLANATION

O God ! due to Thy Power alone, the above-mentioned *Vaiśvānara* i.e. the Sun, upholds the *Dyāva – Pṛithivī* i.e. the luminous and the dark regions. Hence, Thou art like a friend, Regulator of all the worlds. The Sun with his wonderful form drives away the darkness by means of luminous rays. He with his power of attraction and support keeps all the dark and bright worlds firm. Similarly the other worlds, i.e. *Dyāvā—Pṛithivī*, with their own power of attraction afford support to others. As the hair are fixed in the skin, so the worlds are established in their respective spaces by the strength and attraction of the Sun.

Consequently it is established that this mighty (*Vṛṣṇyam*) universe is supported by the solar region, &c. God sustains all the globes including the Sun.

(5) "The Deva *Savitṛ* (i.e. the Bright Sun) rolling through the *Kṛṣṇa* (i.e. attractive or dark) regions, establishing the mortal (i.e. the earth &c.) and the immortal, and surveying (as it were) all the regions, moves on by His golden (i.e. luminous) car." (*YV*. XXXIII. 43)

(Contd. from page 194)

According to some, it means the "atmospherical fire". The Yajñikas say that it means the Sun. According to Śākapūṇi it means the terrestrial fire. cf. :

"तत्को वैश्वानरः ? मध्यम इत्याचार्याः । अथासावादित्य इति पूर्वे याज्ञिकाः । अयमेवाग्निर्वैश्वानर इति शाकपूणिः ।" (*N*. VII. 23)

We come across references in the Brāhmaṇas that *Vaiśvānara* means both, the Sun as well as the fire. cf. :

"आदित्योऽग्निर्वैश्वानरः ।" (*N*. VII. 23)

"पृथिवी वैश्वानरः, संवत्सरो वैश्वानरः, ब्राह्मणो वैश्वानरः ।" (*N*. VII. 24)

(5) "आ कृष्णेन रजसा वर्तमानो निवेशयन्नमृतं मर्त्यं च ।
हिरण्ययेन सविता रथेना देवो याति भुवनानि पश्यन् ॥" (*YV*. XXXIII. 43)

This verse also occurs in *RV*. (I. 35. 2). Sāyaṇa interprets it as follows :—

"Revolving through the darkened firmament, areusing mortal and immortal, the god *Savitṛ* travels in his golden chariot, beholding the (several) worlds." (Contd.)

EXPLANATION

Here also the science of attraction is referred to. *Savitṛ* (Supreme Being or the Sun) is upholding all the spheres with (His or his) glorious (or bright) strength of attraction or with the gift of knowledge (or light) which makes the pleasure-producing activities possible. He (or he) possesses true knowledge (or the mass of rays) for the world of the mortal men or prescribes its exact place for the same. He (or he) grants immortality (emancipation) or rain (*Rasa*) (which helps the harvest and hence is a source of life) on the earth (i.e. for the dwellers on the earth).

The Self-effulgent (Deva) Lord (or the luminous Sun) supports all the globes and causes all things to be visible and the form (*Rūpa*) and colour of all substantives clear and distinct.

By accepting the *Anu-vṛtti* (continuity) of the words *'Dyubhir-Aktubhiḥ'* from the preceding verse here, the interpretation would be that the Sun attracts all the globes days (*Dyubhir*) and nights (*Aktubhiḥ*), i.e. at every moment. In addition to this all regions retain their own power of gravitation but God is the source of infinite power of gravitation and attraction.

(Contd. from page 195)

Following is the interpretation given by Griffith :—

"Throughout the dusky firmament advancing,
laying to rest the immortal and the mortal,
Borne on his golden chariot, he cometh,
Savitar, God, beholding living creatures".

Here we find a literal rendering but Dayānanda finds a scientific meaning in the word *Kṛṣṇa*, which is ordinarily understood to mean "Dark" but etymologically it denotes a person or a thing possessing (charmingly) attractive power. Lord *Kṛṣṇa* was called so, because he had a wonderful power of attraction. Not only the human beings, even all living beings were kept by him spell-bound, because of his magnetic power of *Yoga*. The same word, *Kṛṣṇa*, occurs here also. Dayānanda, therefore, rightly and precisely hinted upon the real import showing that the Sun has power of attraction and gravitation.

The word '*Rajas*' (in this verse) is the synonym of the "regions". It is stated by Yāska, the author of the Nirukta (IV. 19), as :—

(6) "The regions are called *Rajānsi*." (*N*. IV.19.7)

The word '*Ratha*' indicates here knowledge or light, which is the source of pleasure. The Nirukta supports this view :—

(7) "The word '*Ratha*' is from √*Ramh* to go or from √*Sthā* to stand with letters reversed (i.e. *Sthā*+*Ra*=*Ra*+*Thā*) or one sits upon it rejoicing. It may be from √*Rai* to go or from √*Ras* to taste." (*N*. IX. 11)

According to the following quotation from the Nirukta the word *Vaiśvānara* means the Sun !

(8) "Of *Viśvanara* i.e. of the Sun." (*N*. XII. 21)

There are many verses in the Vedas like this which deal with the topic of attraction and support.

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(6) "लोका रजांस्युच्यन्ते ।" (*N*. IV. 19)

(7) "रथो रंहतेर्गतिकर्मणः स्थिरतेर्वा स्याद्विपरीतस्य । रममाणोऽस्मिन् तिष्ठतीति वा । रपतेर्वा रसतेर्वा ।" (*N*. IX. 11)

(8) "विश्वनरस्यादित्यस्य ।" (*N*. XII. 21)

Ṛṣi Dayānanda presented two meanings of this verse under his signature in his written disputation with Paṇḍitas in Ahmedabad in January 1875 (A.D.). It is relevant to cite here :—

"(आकृष्णेन) आकर्षणात्मना (रजसा) रजोरूपेण वा (रथेन) रमणीयेन (देवः) द्योतनात्मकः (सविता) प्रसवकर्त्ता वृष्टयादेः (मर्त्यम्) मर्त्यलोकम् (अमृतं) ओषध्यादिकं रसं (निवेशयन्) प्रवेशयन् (भुवनानि पश्यन्) दर्शयन् (याति) रूपादिकं विभक्तं प्रापयतीत्यर्थः (हिरण्ययेन) ज्योतिर्मयेन ॥

(सविता) सर्वस्य जगतः उत्पादकः (देवः) सर्वस्य प्रकाशकः (मर्त्यम्) मर्त्यलोकस्थान् मनुष्यान् (अमृतम्) सत्योपदेशरूपम् (निवेशयन्) प्रवेशयन् सर्वाणि (भुवनानि) सर्वज्ञतया (पश्यन्) सन् (आकृष्णेन) सर्वस्याकर्षणस्वरूपेण वर्त्तमानः सन् (याति) धर्मात्मनः स्वान् भक्तान् सकामान् प्रापयतीत्यर्थः ॥ दयानन्द सरस्वती स्वामिनः ॥ (Devendra Nath : स्वामी दयानन्द का जीवनचरित, Vol. I, page 323).

THE ILLUMINATOR AND THE ILLUMINATED

Now we discuss the topic that the Moon, &c., are illuminated by the Sun.

The following verses describe that the Sun illumines the earth and the Moon :—

(1) "The earth is upheld by *Satya* (i. e. Supreme Being). *Dyau* (i. e. the entire light or the shining regions) is maintained by the Sun. The *Ādityas* (i. e. 12 months) are made by *Ṛta* (i. e. the Sun) and the Moon is established in the solar light (*Divi*)."

(*AV*. XIV. 1.1)

(2) "*Ādityas* (i. e. solar rays) become invigorative through the Moon. The earth takes strength through the Moon. And this Moon is placed amongst the constellations or stars."

(*AV*. XIV. 1. 2)

(3) "Who wanders lonely on his way ?
Who is constantly born anew ?
What is the remedy for cold ?
What is the great corn-vessel called ?" (*YV*. XXIII. 9 or 45)

(4) "The Sun wanders lonely on its way,
The Moon is constantly born anew,
Fire is the remedy for cold,
The earth is the great corn-vessel." (*YV*. XXIII. 10 or 46)

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(1) "सत्येनोत्तभिता भूमिः सूर्येणोत्तभिता द्यौः ।
ऋतेनादित्यास्तिष्ठन्ति दिवि सोमो अधिश्रितः ॥" (*AV*. XIV. 1. 1)

(2) "सोमेनादित्या बलिनः सोमेन पृथिवी मही ।
अथो नक्षत्राणामेषामुपस्थे सोम आहितः ॥" (*AV*. XIV. 1.2)

(3) "कः स्विदेकाकी चरति क उ स्विज्जायते पुनः ।
किꣳस्विद्धिमस्य भेषजं किं वावपनं महत् ॥" (*YV*. XXIII. 9 or 45)

(4) "सूर्य एकाकी चरति चन्द्रमा जायते पुनः ।
अग्निर्हिमस्य भेषजं भूमिरावपनं महत् ॥" (*YV*. XXIII. 10. or 46)

EXPLANATION

The earth is kept up in space by the eternal Supreme Being, the Sun and the air. The entire light (*Dyau* i. e. *Sarva-prākāśa*) is upheld by the Sun. *Ādityas* (12 months) owe their existence to *Ṛta* (i. e. time). The solar rays (*Ādityas*) are generated from the Sun. The motes and particles are contained in the air. Similarly the Moon is indebted to *Dyau* i. e. solar light as her illuminator. Such globes, as the Moon, &c., do not have light of their own. The Moon and the other such regions are irradiated with the solar light.

(*AV*. XIV. 1. 1)

The solar rays coming into contact with the lunar globe are reflected on the earth and become invigorative as they happen to acquire strength—inspiring qualities in the under-mentioned manner. The region of space, unapproached by solar rays on account of the interception by the earth grows rather cold. This region being devoid of the Sun's rays becomes devoid of heat also. (Because of the absence of solar heat and light) the lunar rays attain vigour and strength-inspiring qualities. The earth also becomes strong and invigorated because of the (such) lunar light or herbs called *Soma* (which are nourished by the Moonlight). For this very purpose the Moon is established very close to the constellations and stars.

(*AV*. XIV. 1. 2)

There are four interrogative sentences in the verse (XV. XXIII. 9) : (1) Who does wander alone in this universe ? (2) Who does shine with his own light and who is illuminated again and again (born again and again) ? (3) What is the remedy for cold ? (4) What is the great field for sowing seeds in ? (*YV*.XXIII. 9)

Their respective answers are :—

(I) The Sun wanders alone in this universe radiant with his own light and irradiating others.

(II) The Moon shines with the light of the Sun and she does not retain her own light (she also appears to be born again and again).

(III) Fire is the remedy for cold.

(IV) The earth is the great field for sowing seeds. (*YV*. XXIII. 10)

There are many verses in the Vedas, similar to the above, dealing with this topic.

THE SCIENCE OF MATHEMATICS

(1) "May my One and my Three, and my Three and my Five, and my Five and my Seven (and similarly upto Thirty-three) prosper by Sacrifice (*Yajña.*)" (*YV.* XVIII. 24)

(2) "May my Four and my Eight and my Twelve (and similarly upto Forty-eight) prosper by Sacrifice (*Yajña*). (*YV.* XVIII. 25)

The above-noted two verses reveal the Science of Mathematics, i. e. Arithmetic, Algebra and Geometry :—

EXPLANATION

When the numeral denoting unity is added to another such numeral, it makes two, one and two make three, two and two make four, three and

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(1) "एका च मे तिस्रश्च मे, तिस्रश्च मे पञ्च च मे पञ्च च मे सप्त च मे सप्त च मे नव च मे नव च मऽएकादश च म एकादश च मे त्रयोदश च मे त्रयोदश च मे पञ्चदश च मे पञ्चदश च मे सप्तदश च मे सप्तदश च मे नवदश च मे नवदश च मऽएकविꣳशतिश्च म एकविꣳशतिश्च मे त्रयोविꣳशतिश्च मे त्रयोविꣳशतिश्च मे पञ्चविꣳशतिश्च मे पञ्चविꣳशतिश्च मे सप्तविꣳशतिश्च मे सप्तविꣳशतिश्च मे नवविꣳशतिश्च मे नवविꣳशतिश्च म एकत्रिꣳशच्च म एकत्रिꣳशच्च मे त्रयस्त्रिꣳशच्च मे यज्ञेन कल्पन्ताम् ॥"

(*YV.* XVIII. 24)

This formula enumerates the *Stomas*, or Hymns of Praise, consisting of uneven number of verses.

(2) "चतस्रश्च मेऽष्टौ च मे अष्टौ च मे द्वादश च मे द्वादश च मे षोडश च मे षोडश च मे विꣳशतिश्च मे विꣳशतिश्च मे चतुर्विꣳशतिश्च मे चतुर्विꣳशतिश्च मेऽष्टाविꣳशतिश्च मेऽष्टाविꣳशतिश्च मे द्वात्रिꣳशच्च मे द्वात्रिꣳशच्च मे षट्त्रिꣳशच्च मे षट्त्रिꣳशच्च मे चत्वारिꣳशच्च मे चत्वारिꣳशच्च मे चतुश्चत्वारिꣳशच्च मे चतुश्चत्वारिꣳशच्च मेऽष्टाचत्वारिꣳशच्च मे यज्ञेन कल्पन्ताम् ॥"

(*YV.* XVIII. 25)

This enumerates the even versed *Stomas*, each number after the first increasing by four.

three make six ; similarly the numeral four, five, &c., occurring in these verses indicate that the Science of Mathematics is evolved by treating the figures in different ways such as Addition, &c.

Moreover, the frequent use of the conjunction 'Ca' (i.e. and) suggests that there are various other sciences of calculations. We shall not dilate upon this topic here because it is quite evident to all that this science has been dealt with in detail in *Jyotiṣa*, i.e. Astronomy, which is an *Aṅga* (limb) of the Vedas. But it must be known (to all) that such verses contain the original germs of the science of Mathematics which is the subject of books on Astronomy. The science of calculation (i.e. Arithmetic) deals with the known and the science of Algebra (*Bîja*) with the unknown and uncertain quantities. The following verse indicates that the science of Algebra is found in the Vedas as it is hinted upon by the symbols 'A^3–Ka^3', &c.

(3) "A^{2}gna^{3}ā^1 yā^{2}hi vî^{3}ta^{1}ye^2
Gṛṇā^{3}no^3-ha^{3}vya^1-dāta^{2}ye ;
Ni^{1}hotā^2 satsi ba^{3}rhi^{1}ṣi^2." (*SV*. I. 1), (*YV*. XVIII. 25)

According to the maxim that one act serves twofold purpose, the numerals marked on the letters of the above-cited verse, for indicating the accent, contain an illusion to the science of Algebra also.

In the under-mentioned two verses the (science) of Geometry is revealed :—

(4) "This altar is the extreme limit of the earth. This Sacrifice (*Yajña*) is the centre of the world. This *Soma* is the Stallion's genial humour, (and) this Brahmā is the highest region where the Speech resides." (*YV*. XXIII. 62)

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(3) "अग्न आ याहि वीतये गृणानो हव्यदातये ।
निहोता सत्सि बर्हिषि ॥" (*SV*. I. 1)

(4) इयं वेदिः परो अन्तः पृथिव्या अयं यज्ञोभुवनस्य नाभिः ।
अयं सोमो वृष्णो अश्वस्य रेतो ब्रह्मायं वाचः परमं व्योम ॥"
(*YV*. XXIII. 62)

This verse is a good example of figurative or symbolic expression, which has been clearly explained in the original by our author. Mahīdhara wrongly interprets the first foot of the stanza as—

(Contd.)

(5) "What was the rule ? What was the model and what was the cause ? What was the clarified butter, what the enclosure, what was the metre, what was the *Pra-Uga* (text), when all gods offered worship to God ?" (*RV*. X. 130. 3)

EXPLANATION

The sacrificial altars (Vedis) are made in various shapes, i.e. triangular, quadrilateral, circular shape or in the shape of a *Śyena* (i.e. a hawk or a horse). By means of creating various forms of the altars, the Geometrical Science was expounded.

Paridhi or circumference is a line drawn round the parts of the earth, farthest from its centre. A line drawn from any point on the circumference and passing through the centre is called *Vyāsa* i. e. diameter or the middle line in Geometry. This is the centre or *Nābhi* (i.e. navel) of the world (the earth or universe). These lines are so called because all such lines converge to meet in the centre. The word *Yajña* also means a centre, where all activities or all men meet together. Thus the *Soma*, i.e. Lunar Region, also has *Paridhi*, i.e. circumference, &c. The rain-producing Sun, light, heat (fire) and the air all possess their own circumferences; thus they produce (the requisite) velocity. Their (of the Sun, air &c.) energy (*Retas*) in the form of medicines is widespread.

Brahmā is the circumference of the speech. [Here the words *Paramaṃ Vyoma* (i.e. the highest region) figuratively mean *Paridhi* or circumference). (*YV*. XXIII. 62)

(Contd. from page 201)

"the place where gods visit men—the place meant heaven" The Stallion means here *Dyaus* whose genial humour is the fertilizing rain which impregnates the earth. The Brahmā who is the store-house of the Vedic learning and who recites the texts of the Veda is described here as the Abiding place of Speech.

(5) "कासी॑त् प्र॒मा प्र॑ति॒मा किं नि॒दान॒माज्यं॒ किमा॑सीत् परि॒धिः क आ॑सीत् ।
छन्दः॒ किमा॑सी॒त् प्रउ॑गं॒ किमु॒क्थं यद्दे॒वा दे॒वमय॑जन्त॒ विश्वे॑ ॥ (*RV*. X. 130.3)

(a) *Pramā* : Rule, Authority (Sāyaṇa), correct cognition (Dayānanda).

(b) *Pratimā* : Model, Limitation (Sāyaṇa).

There are following questions (put in this verse) :—

What is *Pramā* (i.e. correct cognition) ? Who is its owner ? Wh is the intellect essential for obtaining true knowledge ?

What is *Pratimā* (i.e the standard of measurement) ? Who do measure and count all ?

What is *Nidāna* (i.e. the cause) ? What is *Ājya* (essence like ghe in this world ? What is the Ultimate Reality—the Worth Knowing or tl Destroyer of All afflictions—and all Bliss ?

What is *Paridhi* (i.e. circumference) i.e. the mainstay of the world *Paridhi* is a line running round a spherical object.

What is *Chandas* (i.e. independent object) in this world ?

What is *Pra-Uga* (i.e. Praiseworthy) ?

The answers to these questions are :—

The Supreme Lord, Whom Devas (i.e. the learned) worshipped, d and shall worship, is *Pramā* (correct cognition) and He alone know everything as it is. He is the Measurer (*Pratimā*) of all. In this way th answer should be made applicable to all remaining questions by properl construing the words. (*RV*. X. 130.3

Here also the word *Paridhi* (i.e. circumference) clearly refers to th Geometrical Science. This science has been expounded in detail in book on Astronomy.

The Vedas contain a number of stanzas dealing with Mathematics

PRAISE, PRAYER AND WORSHIP OF GOD, SUPPLICATION TO HIM AND RESIGNATION TO HIS WILL

The topic of glorification (*Stuti*) has already been dealt with in the verses commencing with "*Yo Bhūtam Ca*" etc. and it will be taken later on also. Now, we explain the subject of prayer :—

The following verses deal with the adoration and prayer of God :—

(1) "Thou art splendour, give me splendour ; Thou art virility, give me virility ; Thou art power, give me power ; Thou art energy, give me energy ; Thou art wrath, give me wrath ; Thou art forbearance, give me forbearance." (*YV*. XIX. 9)

(2) "May Indra (Glorious Lord) make my senses strong ; may He support us. May *Maghavan* (i.e. Lord of Riches) extend our riches. May our desires be truthful. May our wishes be accomplished." (*YV*. II. 10)

(3) "O Agni (Effulgent God) ! Make me possessor of discriminative understanding (*Medhā*) by bestowing on me that wisdom which the learned (Devas) and the Protectors of society (*Pitaras*), by Thy Grace, attain to." (*YV*. XXXII. 14)

EXPLANATION

O Supreme Lord ! Thou art splendour, i.e. Thou shinest forth with Thy qualities of infinite knowledge etc., make me repository of light of unlimited knowledge. O God ; Thou art *Vīrya* (virility), i.e. Thy prowess is infinite, kindly bestow upon me determined vigour and activity of body

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(1) तेजोऽसि तेजो मयि धेहि वीर्यमसि वीर्यं मयि धेहि बलमसि बलं मयि धेहि ।
ओजोऽस्योजो मयि धेहि मन्युरसि मन्युं मयि धेहि सहोऽसि सहो मयि धेहि ।
(*YV*. XIX. 9)

(2) मयीदमिन्द्र इन्द्रियं दधात्वस्मान् रायो मघवानः सचन्ताम् ।
अस्माकꣳ सन्त्वाशिषः सत्या नः सन्त्वाशिषः ॥ (*YV*. II. 10)

(3) यां मेधां देवगणाः पितरश्चोपासते ।
तया मामद्य मेधयाऽग्ने मेधाविनं कुरु स्वाहा ॥ (*YV*. XXXII. 14)

and mind. O Lord of the Highest Might ! Thy strength is infinite, kindly grant me the best and excellent valour. O Lord ! Thou art Energy, endow me with the strength of truth and knowledge. O Lord ! Thou art Wrath, i.e. in Thee there is righteous indignation towards the wicked, grant by Thy grace that indignation to me also. O Lord of Forbearance ! enable me to endure pain and pleasure with equanimity. Be pleased and graciously grant me these virtuous qualities." (*YV*. XIX. 9)

O Indra ! (i.e. Most Prosperous God) Make my all senses, i.e. ears etc. and the mind the most superior. Most graciously protect us and bless us with all good things of the world. Thou art, O Lord, the Home of all Treasures of the Highest Wisdom, etc. May it be Thy pleasure that the best riches such as the glories of empire be beneficial for us and may we be able to attain them.

God ordains that men should strive to achieve these good qualities. O God ! May our desires, through Thy grace, be successful. May our aspirations to participate in the administration of world-empire be never frustrated. (*YV*. II. 10)

O Self-Effulgent God ! Make me today master of superior and steady discriminative understanding, which is constantly sought after by the learned (Devas) and the wise (*Pitaras*). The meaning of the word '*Svāhā*' (occurring in this verse) is explained by the author of the Nirukta under the heading of '*Svāhā-Kṛtayaḥ*' as :—

(4) "What is *Svâhâ* ? (Because it refers to a statement) which is rightly spoken. (*Su-âhâ*, from the root *Vad* to speak) ; or because it is spoken by one's own speech (*Sva-vâk-âha*) ; or it is spoken to one's own self (*Svam-âha*) ; or a rightly refined oblation is offered." (*N*. VIII. 20)

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(4) "स्वाहाकृतयः। स्वाहेत्येतत्। सु+आहेति वा, स्वा वाग् आहेति वा, स्वं प्राहेति वा, स्वाहुतं हविर्जुहोतीति वा ॥" (*N*. VIII. 20)

The meaning of these lines is not very clear. Our author has rightly made an attempt to explain it as above. Durga explains it in the following words—

"सु=सुष्टु+आहेति वा। शोभनमाह। तं स्वा वागभ्यवदत् जुहुधीति। तत्स्वाहाकारस्य जन्म। स्वं प्राहेति कर्मणि ॥" (Contd.)

According to this, '*Svāhā*, means (*Su+āha*) that all should always utter sweet and eloquent words which may be pleasant and beneficial; or one should express in words what he intelligently feels or what his inner voice says. (*Sva+Vāk+Āha*) or they should regard (call) what really belongs to them as their own (*Svam+Prati+Āha*) and they should not claim what belongs to others. They should offer oblations into the fire after purifying (refining) them rightly and carefully. (*YV*. XXXII. 14)

(5) "Strong be your weapons for driving away (your) foes; firm for resistance let them be. Yours be the strength that merits praise; not (the strength) of a treacherous mortal."

(*RV*. I. 39. 2)

(Contd. from page 205)

Professor M Winternitz makes the following observations about "such" words—

"Finally, there is yet another kind of 'prayers', as we cannot help calling them, with which we meet already in the *Yajurveda*, and with which also at later periods, much mischief was done. They are single syllables or words which convey no meaning at all, or whose meaning has been lost, which are pronounced in the most solemn manner at certain places in the act of sacrifice, and are regarded as immensely sacred. There is, first of all, the sacrificial cry '*Svāhā*' which we usually translate by 'hail', with which every gift for the gods is thrown into the fire, while the cry '*Svadhā*' is employed in the case of sacrificial gifts to the fathers. Other quite unintelligible ejaculations of the kind are *Vaṣaṭ*, *Veṭ*, but above all the most sacred syllable "*Om*". (History of Indian Literature, Page 185)

Mr. M. Winternitz, being a foreigner, seems to have no precise knowledge of Vedic tradition. He maintains that these words "have no meaning at all". The height of it is when he includes the most popular and the most Sacred syllable "*Om*" in this list.; which has, so widely, clearly and positively, been explained in Vedic and later scriptures.

(5) स्थिरा वः सन्त्वायुधा पराणुदे वीळू उत प्रतिष्कभे ।
युष्माकमस्तु तविषी पनीयसी मा मर्त्यस्य मायिनः ॥ (*RV*. I. 39. 2)

(6) "Overflow for food (*Iṣe*), overflow for strength ; overflow for divine knowledge ; overflow for warrior-valour ; overflow for Heaven and earth. Thou, O Duteous One, art Duty (*Dharma*). Innocent one, establish in us manly valour ; establish the people." (*YV*. XXXVIII. 14)

7. "May that my mind, (the sole) illuminator (of the sense organs) which illuminate the objects of senses, which in the waking state flees far (to various places and different objects) and during sleep returns to the internal sense, be always actuated by righteous resolves." (*YV*. XXXIV. 1)

(8) "May my strength and my gain, and my inclination, and my influence, and my thought, and my mental power, and my praise ....(prosper by Sacrifice e.g. *Yajña*)." (*YV*. XVIII. 1)

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(6) इषे पिन्वस्वोर्जे पिन्वस्व ब्रह्मणे पिन्वस्व क्षत्राय पिन्वस्व द्यावापृथिवीभ्यां पिन्वस्व । धर्मासि सुधर्मा मेन्यस्मे नृम्णानि धारय ब्रह्म धारय क्षत्रं धारय विशं धारय ॥ (*YV*. XXXVIII. 14)

(7) यज्जाग्रतो दूरमुदैति दैवं तदु सुप्तस्य तथैवैति ।
दूरंगमं ज्योतिषां ज्योतिरेकं तन्मे मनः शिवसंकल्पमस्तु ॥ (*YV*. XXXIV. 1)

(8) वाजश्च मे प्रसवश्च मे प्रयतिश्च मे ।
प्रसितिश्च मे धीतिश्च मे क्रतुश्च मे० ॥ (*YV*. XVIII. 1)

The purport of all these stanzas has been explained in detail by our author in the text.

(a) Regarding the verse (7) it may be noted that the first six verses of the Yajurveda (XXXIV) constitute a Hymn regarded as an Upaniṣad and called *Śiva-Saṁkalpa* (i. e. Right Resolves) from the concluding words in each stanza.

(b) The book XVIII of the Yajurveda contains the formulas for the performance of the ceremony called *"Vasor-Dhārā"*, "the stream or shower of Riches", a sort of consecration Service of Agni, i.e. *God* as King on the completion of the Fire Altar which is identified with him. The Sacrificer offers an uninterrupted series of four hundred and one oblations of clarified butter poured from a large ladle of Udambara wood, while the Adhvaryu recites the formulas which are to gain for the Sacrificer all the temporal and spiritual blessings therein indicated. Such is the tradition of the Ritualistic school.

EXPLANATION

This verse (No. 5) contains God's Blessings to mankind. "O men, may your arms and weapons e. g. fire-arms (*Āgneya Astra*), guns (*Bhuśaṇḍi*), and cannons (*Śataghnī*), bows, arrows and swords etc., through My Grace, be fast and firm. These arms be strong and laudable and may bring about the defeat of your enemies (*Parāṇude*). May they be potent enough to resist and paralyse the foes. Let your armies be exceedingly efficient and well equipped and strong. Let your world-wide administration flourish safely. Your foes who perpetrate evil deeds and who resist you be routed (in the battle). But this Blessing of Mine is only for persons who adhere to the truthful conduct and not for them who are addicted to injustice and treachery. The idea is that I (God) never bless those persons who commit evil acts and are unjust. (*RV*. 1. 39. 2)

O God ! make us independent, strong and happy so that we may entertain noble and high aspirations (*Uttama-Icchā*) and acquire most nourishing food (*Anna*). Endow us always with untiring and unflinching zeal and courage so that we may be able to exert ourselves to the best of our efforts for the attainment of a Brāhmana's rank, with a view to achieving the knowledge of the Vedic Lore. Make us bravest of the brave and imbibe us with the spirit of a *Kṣatriya* so that the world-wide empire accompanied by the sovereign power may be achieved. May we be able to obtain efficiency in scientific and mechanical sphere. May we do good to all mankind like the Sun, the fire, etc. which are serving the universe by supplying it with light and contributing to its welfare. O Lord of Justice and Piety, Thou art just, make us also lover of justice and righteousness (*Dharma*). O Universal Benefactor ! Lord ! Thou art *Ameni* (i.e. free from malice or ill will). Make us also friends of all and devoid of feeling of enmity. Bestow upon us O Lord ! highly lawful good government and precious things (*Nṛmṇāni*). Similarly make good Brāhmaṇas rich in Vedic learning, good Kṣatriyas possessing administrative instincts and good Vaiśyas, i. e. good citizens. In short make us home of all good qualities and give us strength enough to realize all our desires and aspirations.

(*YV*. XXXVIII. 14)

The mind of a man flees far (to distant places and different objects) in his wakeful state and presides over all his senses and retains shining qualities of (brilliant) knowledge etc. (In the same manner) in his sleepy state also it takes cognizance of many bright (*Daiva*) objects. In the state of *Suṣupti* (i.e. deep and dreamless sleep) it experiences absolute and divine (*Divya*) bliss. By nature it has far-reaching hold (*Dūram-Gama*). It is a light or illuminator, (*Jyoti*) of all the sense organs or the Sun etc. (*Jyoti*

Ṣam). This mind is a unitive (force). O God ! may this mind of mir —(the basic) instrument of thinking faculty—have righteous, pious an beneficent resolves. (*YV.* XXXIV.]

Similarly the verse occurring in the 18th Chapter of the Yajurved "*Vajaśca me*" etc. ordains that the Vedas enjoin that all possessions shoul be surrendered to God. It is. therefore, established that for all desire objects including the highest attainments, e g., emancipation and ordinar things like food and drinks only, God is to be invoked. (*YV.* XVIII.1

(9) "May life succeed through sacrifice (*Yajña*). May vital ai thrive by sacrifice. May the eye thrive by sacrifice. Ma the ear thrive by sacrifice. May the voice thrive by sacrifice May the mind thrive by sacrifice. May the Self thrive b sacrifice. May Brahmā thrive by sacrifice. May light succee by sacrifice. May *Svar* (i.e. happiness) increase by sacrifice May the hymn thrive by sacrifice. May sacrifice prosper b sacrifice ; and land and sacrificial text (*Yajur*), and verse o praise (*Ṛk*) and *Sāma*, the *Bṛhat* and *Rathantara.* O God (i.e the learned), we have gone (i.e. achieved) to light. We have become the children of *Prajāpati.* We have become immortal." (*YV.* XVIII.29

EXPLANATION

Here the word '*Yajña*' according to the Śatapatha means '*Viṣṇu*' :—

(10) "*Yajña* is verily *Viṣṇu* " (*SB.* I.2.13)

Viṣṇu is (synonym of) God as He pervades (*Veveṣṭi-Vyapnoti*) the entire universe. O men ! dedicate your entire life to achieve communion

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(9) "आयुर्यज्ञेन कल्पतां प्राणो यज्ञेन कल्पतां चक्षुर्यज्ञेन कल्पताᳬं श्रोत्रं यज्ञेन कल्पतां वाग्यज्ञेन कल्पतां मनो यज्ञेन कल्पतामात्मा यज्ञेन कल्पतां ब्रह्मा यज्ञेन कल्पतां ज्योतिर्यज्ञेन कल्पताᳬंस्वर्यज्ञेन कल्पतां पृष्ठं यज्ञेन कल्पतां यज्ञो यज्ञेन कल्पताम् । स्तोमश्च यजुश्च ऋक् च साम च बृहच्च रथन्तरं च । स्वर्देवा अगन्मामृता अभूम प्रजापतेः प्रजा अभूम वेट् स्वाहा ॥"

(*YV.* XVIII.29)

(10) "यज्ञो वै विष्णुः ॥" (*SB.* I.2.13)

Here the verb '*Kalpatām*' is derived from the root '*Kḷpa*'—to succeed, prosper and thrive.

with God through *Yajña* (Sacrifice). May we, in order to express our gratitude to Him, surrender to God all what we have e.g, *Prāṇa* (breath), sight, speech (*Vāk*) (i.e. the senses), mind (i.e. thinking faculty and knowledge), soul, the characteristics of a Brāhmaṇa—the performer of sacrifices and at home in the four Vedas, *Jyoti* (i.e. the light of the Sun etc.), *Dharma* (i e. justice). *Svaḥ* (happiness), the earth—the subsistence and support of all, *Yajña* (e.g. *Aśvamedha* etc) or arts and sciences, *Stoma* (i.e. collection of praises), the study of the Yajurveda, Ṛgveda, the Sāmaveda and (the study of the Atharvaveda) which is indicated by the particle '*Ca*' (i.e. and), the enjoyment of the fruits of great enterprises and the results of scientific and mechanical activities.

By doing so, the most merciful God will bestow upon us the highest bliss. Thus we shall be shining with (the glow of) pleasures and shall attain the highest bliss of emancipation. May we be the subjects of the *Prajāpati* (i.e. the Lord of mankind) and may we never recognise any human being as our king except God. May we always speak truth and gather courage and zeal to abide by the will of the Lord with utmost efforts. May we never transgress Thy will but remain in Thy service with filial love.

(*YV*. XVIII.29)

WORSHIP

The following verses ordain that God alone is to be worshipped by mankind :—

(1) "The wise concentrate their minds ; they perform sacred rites for the propitiation of the intelligent, great, adorable *Savitar* (i.e. Creator) : he alone, knowing their functions, directs (all) ; verily great is the praise of the Divine Creator."* (*RV*. V.81.1)

(2) "*Savitā* (i.e. the Creator or Impeller), first of all making (the wise) concentrate their minds and thoughts for (the realisation of) reality and showing (them) the light of Agni, bore them up from the earth" (*YV*. XI.1)

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* *Note* : — It has been my best effort to give the faithful translation of the Vedic verses throughout this work, keeping also in view Dayānanda's rendering given in his explanations in this work. But I have never sacrificed the original sense, which naturally in certain cases resulted in variant rendering.

(1) युञ्जते मन उत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः ।
नि होत्रा दधे वयुनाविदेक इन्मही देवस्य सवितुः परिष्टुतिः ॥
(*RV*. V.81.1 ; *YV*. XI.1-)

(2) युञ्जानः प्रथमं मनस्तत्त्वाय सविता धियम् ।
अग्नेर्ज्योतिर्निचाय्य पृथिव्या अध्याभरत् ॥ (*YV*. XI.1)

In this and the following verses of the Yajurveda (XI) are contained, according to Mahīdhara, formulas for the construction of Altars or hearths for the various sacrificial fires and first and chiefly for building up with about 10,800 bricks, all laid with special consecrating-text, the Uttara Vedi or High Altar which represents the universe and is identified with Agni himself. This ceremony, called *Agni Cayana,* requires a year for

(Contd)

(3) "By impulse of God *Savitar*, we with our mind concentrated upon, strive, with (all our) might to win Bliss (of emancipation)." (*YV*. XI.2)

(4) "*Savitā*, having impelled Devas (i.e. the wise) to go to light and to win the highest bliss with brilliant thought who create the lofty light (of knowledge in the world), urge them on their way." (*YV*. XI.3)

(5) "I yoke with your prayer ancient inspirations : May glory come to you as (to a man) on the way of the wise. Let all Sons of the Immortal One, hear it, who have resorted to the bright regions." (*YV* XI.5)

(Contd. from page 211)

its completion and is of corresponding importance. The High Altar is constructed in the shape of an outspread bird, probably an eagle or a falcon.

But all this is not admitted by Dayānanda whose main consideration is the import of the Vedic words. The Vedas, according to him, are not wedded to the Mīmāṅsakas (the Ritualist school) alone.

(3) "युक्तेन मनसा वयं देवस्य सवितुः सवे ।
स्वर्ग्याय शक्तया ॥" (*YV*. XI.2)

(4) "युक्त्वाय सविता देवान् स्वर्यतो धिया दिवम् ।
बृहज्ज्योतिः करिष्यतः सविता प्रसुवाति तान् ॥" (*YV*. XI.3)

(5) 'युजे वां ब्रह्म पूर्व्यं नमोभिर्विश्लोक एतु पथ्येव सूरेः ।
शृण्वन्तु विश्वे अमृतस्य पुत्राऽआ ये धामानि दिव्यानि तस्थुः ॥" (*YV*. XI.5)
Also found in *RV*. X.13.1.

(a) ***Vam*** : Of you two. According to Mahīdhara it refers to the Sacrificer and his wife. According to our author, *Upāsanā-Prada* (i. e. the teacher of worship) and *Upāsanā-Gṛhīta* (i. e. the worshipper), are meant here.

(b) *Brahma* : Inscription. According to Mahīdhara, the vital airs, the seven sages and Brāhmaṇas who are engaged in the holy work. Dayānanda rightly interprets it as "God". (Contd.)

EXPLANATION

The idea here is that the wise (*Viprāḥ*) Yogins– the worshir God, fix their minds on and attain communion with the Omniscie who created this whole universe and is *Vayuna-vit*, i.e., who stands to the good and evil actions or thoughts of all beings and also know created beings. He is one without a second—Omnipresent and All Kno Nothing is superior to Him. He is the light of the whole universe a created it. All men under all circumstances should offer prayers In this way, the individual souls become able to approach Him (i e. communion). (*RV.*

Savitā (i.e. the inspirer God) very graciously is pleased to (*Upa-yuṅkte*) to Himself the minds and intellects of the persons whc to realise in meditation (*Yuñjānaḥ*) the reality of Divine Existence a knowledge, &c. The Yogin (i.e. a meditating worshipper) having the self-effulgent (Agni) and all-illuminating (*Jyoti*) nature of God (*Adhya+Bharat*) Him in his soul (i e. mind). It should always be in mind that this is the distinguishing characteristic of a (real) Yc this world. (*YV*

May all human beings relish such aspirations as the following :-

May we seek to reside in the infinite glory (*Devasya*) and li (spiritual) prosperity of the self-effulgent Lord—the bestower of (e happiness and the indwelling ruler of all (*Antar-yāmin*) with our senses purged (of all blemishes) through Yoga and through developed powers. In this way may we attain the bliss of emancipation. (*YV.*

His blessings are bestowed upon you when you adore Him, the E Supreme Being, with undivided devotion and earnestness of the soul. your fame go far and wide like that of the learned in the paths of righ ness. Those worshippers who abide by His will and serve Him—the Al and the eternal Lord, are capable of doing virtuous deeds of wisdon

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(Contd. from page 212)

(c) Sāyaṇa renders it :—

"I load you two with sacred offerings, repeating an anc prayer ; may the sound (of your approach) reach (the gods) like the of the worshipper ; may all the sons of the immortal (*Prajāpati*) reside in the celestial regions hear (the sound)."

conviction and worship and to make happy regions or births—their abode. May you, the teachers and the learners of worship listen to this carefully. He is accessible to you only when you worship Him in this way. God thus promises to the teacher and the learner of worship. (*YV*. XI. 3 & 5)

(6) "The wise, with minds devoted to Devas, the skilful (*Sīrāḥ*) bind the traces fast (with God) and lay (the mental) yokes on (distinctly) separate (aspects) (i.e. keep their minds away from worldly objects)." (*YV*. XII.67)

(7) "Lay on the yokes and fasten well the traces : formed in the furrow, sow the seed within it Through song may we find hearing fraught with plenty ; near to the ripened grain approach the sickle." (*YV*. XII.68)

EXPLANATION

The learned (*Kavayaḥ*) Yogins, who have acquired clear perception (*Krānta-darśana*) and whose intellect has become pure and placid and who have had the power of concentration of the mind, seek to subdue their (*Sīrāḥ* i.e. *Nāḍīs*) the arteries, veins etc , for the glorification and adoration of God through the process of yogic exercises, i e., they practise to realise the existence of the Lord in them and extend (*Vitanvate*) their activities in accordance with the science of Yoga. Such persons easily (*Sumnaya*) achieve the rank among the learned (*Deva*) Yogins and enjoy the Supreme Bliss. (*YV*. XII.67)

O Yogins ! enjoy fully the supreme Bliss, obtainable at the stage of communion with God through Yoga and the Bliss of final emancipation

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(6) "सीरा युञ्जन्ति कवयो युगा वि तन्वते पृथक् ।
धीरा देवेषु सुम्नया ॥" (*YV*. XII.67)

(7) "युनक्त सीरा वियुगा तनुध्वं कृते योनौ वपतेह बीजम् ।
गिरा च श्रुष्टिः सभराऽअसन्नो नेदीयऽइत्सृण्यः पक्वमेयात् ॥" (*YV*. XII. 68)

According to Mahīdhara, the whole chapter (*YV*. XII) deals with formulas relating chiefly to the treatment of *Ukhya* Agni or Agni of the Fire-pan and preparation of *Āhavanīya* Fire-Altar.

The above English rendering is based on the Ritualist school. Dayānanda's explanation is quite different from this and is based on the actual text.

and enhance (*Vi-tanudhvam*) the activities of worship by meditating upon God in arteries (*Sīrāḥ*) etc. which are regarded as the seat of vital air (*Prāṇa*). Thus having purified the inner senses (*Antaḥ-karaṇa*), sow (*Vāpat.* i.e. *Vapata*) the seeds (*Bījam*) of *Vijñāna* (i.e. perfect and absolute knowledge) through yogic worship in the *Yoni* (i.e. in the causal body or soul) where the highest bliss resides by performing yogic worship and making yourself at home in the Vedic lore (*Girā* i.e. Veda Vāṇī). May the fruition of Yoga be soon (*Śruṣṭi*) achieved (lit. reached) by us through the grace of God, i.e., may the communion with God, through the process of Yogic practices be directed to us fully (*A* + *Iyat*). These yogic activities are verily destructive of all pains (*Sṛnyaḥ*). Here the word 'It' is used in the sense of 'verily'. These activities are also *Sabharāḥ* (i.e. endowed with peace and tranquility, etc.

The meaning of the words '*Śruṣṭi*' (i e. soon) and *Sṛṇi* (i.e. destroyer) are supported by the following evidence from the Nirukta :—

(a) "*Śruṣṭi* is a synonym of 'soon'." (*N*. VI.12)

(b) "*Sṛṇi* is twofold—destructive as well as constructive." (*N*. XIII.5)

(8) "Let the propitious and mighty Twenty-eight together bring me out my (share of) profit.

May I attain profit and riches. Riches and profit may I attain. Adoration be to Day and Night." (*AV*. XIX.8.2)

(9) "Stronger than Malignity (*Arāti*) art thou, O Indra, Lord of Might (*Śacī*), calling Thee Master, Supreme Ruler, we pay our homage to Thee." (*AV*. XIII.4.47)

(a) "श्रुष्टीति क्षिप्र नाम ।" (*N*. VI.12)

(b) "सृणिर्द्विविधा भवति भर्त्ता च हन्ता च ॥" (*N*. XIII.5)

(8) "अष्टाविंशानि शिवानि शग्मानि सह योगं भजन्तु मे ।
योगं प्र पद्ये क्षेमं च क्षेमं प्र पद्ये योगं च नमोऽहोरात्राभ्यामस्तु ॥" (*AV*. XIX.8.2)

(9) "भूयानरात्याः शच्याः पतिस्त्वमिन्द्रासि विभूः प्रभूरिति त्वोपास्महे वयम् ॥" (*AV*. XIII.4.47)

(10) "Adoration to Thee whom all (should) behold. Regard me, Thou, whom all regard." (*AV*. XIII.4.48)

(11) "With food and fame, and vigour with the glory of spiritual splendour. (*Brāhmaṇa-Varcasena*)." (*AV*. XIII.4.49)

EXPLANATION

O Supreme Lord ! may the Twenty-eight substantives viz. ten organs of sensation and action, ten Prāṇas (vital airs), the mind, the intellect, consciousness, *Ahaṅkāra* (i.e. egoism), knowledge, instinct and bodily strength, be beneficial and bliss-inspiring (*Śagmāni*) through Thy grace. My days and nights (*Aho-rātra*) be elapsed in the (noble) act of Thy glorification. Graciously enable me to acquire Yoga (i.e. security of possession) from *Kṣema* (i.e. the prosperity already acquired) and from *Kṣema* to Yoga. May O Lord ! you help and succour me. I constantly offer you homage of reverence. (*AV*. XIX 8.2)

The (foregoing) and the following verses are from the Atharvaveda :—

O Indra (i.e. Lord of prosperity) ! Thou art the Lord of *Śacī* (i.e., creatures or speech or activity) and because of Thy Omnipotence and Excellence Thou surpassest (*Bhūyān*) all exceedingly. Thou art the destroyer (*Śatru* i.e., *Śātayitā*) of the harmful speech (*Arātyaḥ*) and action. Thou art omnipresent (*Vibhū*) and Almighty (*Prabhū*, i.e., *Samartha*). May we worship (*Upāsmahe*) Thee, alone, in the aforesaid way.

The word '*Śacī*' is read in the list of synonyms of speech vide Nighaṇṭu (I. 11). This word also is enumerated in synonyms of *Karma* (action) vide Nighaṇṭu (II. 1) This word '*Śacī*' is again read in the list of synonyms of creatures vide Nighaṇṭu (III. 9).*

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(10) "नमस्ते अस्तु पश्यत पश्यं मा पश्यत ॥" (*AV*. XIII.4.48)

(11) "अन्नाद्येन यशसा तेजसा ब्राह्मणवर्चसेन ॥" (*AV*. XIII.4.49)

* This statement is partially not correct. In the Nighaṇṭu (III. 9) we read :—

"शची । माया । वयुनम् । अभिख्येति एकादश प्रज्ञानामानि ॥"

Thus according to this quotation (referred to by our author above) the word '*Śacī*' means intellect and not creatures as stated above. The (Contd.)

God ordains, "O men ! behold (i.e. understand) Me, by means of worship and behave (like a man who) knows Me. Let a devotee understand (this) and say, 'O Lord of infinite knowledge ! may I make always obeisance to Thee'. (*AV*. XIII.4.47 and 48)

O Supreme Lord ! graciously watch over us and for this purpose we adore Thee always. May we always be rich in food (*Anna-ādyena*) and the glories of empire. May the real fame (*Yaśa*) born of the performance of good and excellent deeds be ours May we attain glory (*Tejas*) and never be oppressed and dependent but always (intellectually or physically) powerful and may we acquire complete and full knowledge (*Brāhmaṇa-Varcasena*).

(*AV*. XIII.4.49)

(12) "We worship Thee, regarding Thee as strength, power, might and all-conquering."

or

"We adore Thee, knowing Thee all pervading, all knowledge, all glory and all force." (*AV*. XIII.4.50)

(13) "We worship Thee, regarding Thee as Omnipresent, self-effulgent (*Aruṇa*), lovable (*Rajata*) and Lord of riches (*Rajas*)."

or

"We pay homage to Thee calling Thee red-power, the silvery expanse." (*AV*. XIII.4.51)

(14) "We adore Thee calling Thee vast, wide, the good, the universe." (*AV*. XIII.4.52)

(Contd. from page 216)

word *Prajñā* seems to be confused with *Prajā*. Up to the fifth edition we find "प्रजानामसु" reading here but in the *Śatābdi* edition, it is corrected as "प्रज्ञानामसु" and it continues up to the 9th edition. But our author explains it as "(शच्याः) प्रजाया वाण्याः कर्मणो वा पतिः". This indicates that he accepts प्रजायाः and not "प्रज्ञायाः" reading here, Dayānanda must have got a MS of निघण्टु (II. 2) with प्रजायाः reading.

(12) "अम्भो अमो महः सह इति त्वोपास्महे वयम् ।" (*AV*. XIII.4.50)

(13) "अम्भो अरुणं रजतं रजः सह इति त्वोपास्महे वयम् ।" (*AV*. XIII.4.51)

(14) "उरुः पृथुः सुभूर्भुव इति त्वोपास्महे वयम् ।" (*AV*. XIII.4.52)

(15) "We worship Thee calling Thee extensive, compass, width, and universe (or light)." (*AV*. XIII.4.53)

EXPLANATION

O Supreme Being ! Thou art all-pervading tranquil as (deep) waters (*Ambhaḥ*) ; the life of life, knowledge itself (*Amaḥ*), the adorable (*Mahaḥ*), greatest of all, the tolerant. Knowing that Thou art such, we offer adoration to Thee. Here the word '*Ambhaḥ*' is derived from the root *Āpḷ* with suffix *Asun* to it. (*AV*. XIII.4.50)

The word '*Ambhaḥ*' has been explained in (the previous verse) already. Here its repetition is to show respect. Thou art O Lord ! *Ambhaḥ* (i.e all-pervading etc.), *Aruṇa* (i.e. the self-effulgent), *Rajata* (i.e. lovable and all blissful), *Rajas* (i.e. Lord of all worldly riches) and *Sahaḥ* (i.e. bestower of the power of toleration). We offer adorations to Thee, i.e., may we never be separated from you and never worship anyone else. (*AV*. XIII.4.51)

Thou art O Lord ! *Uru* (i.e. almighty), *Pṛthu* (i.e. omnipresent), *Subhū* (i.e. penetrating all objects through and through) and *Bhuvaḥ* (i.e. being vast as space the abode of all). Knowing this that Thou art such we glorify Thee. The Word '*Uru*' occurring here evidently means 'immense' and 'many'. (Vide Nighaṇṭu III. 1).* (*AV*. XIII.4.52)

Thou art O Lord ! *Prathaḥ* (i.e. the spreader or creator of the whole universe), *Vara* (i.e. the best of all), *Vyacaḥ* (i.e. one who knows this world in all its multiforms), and *Loka* (i.e. to be realised by all or causing others to perceive). We invoke Thee, O Omniscient Lord ! who art of such form. (*AV*. XIII.4.53)

(16) "The circum-stationed (*Pari-Tasthuṣaḥ*) associate with (*Indra*), the mighty, (*Vradhna*) the indestructible (*A-ruṣam*), the moving one. And the lights are shining in the sky." (*RV*. I.6.1)

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(15) "प्रथो वरो व्यचो लोक इति त्वोपास्महे वयम् ।" (*AV*. XIII.4.53)

* उरु । तुवि । पुरु । भूरि ······ इति द्वादशबहुनामानि । (*Nighaṇṭu* III.1)

(16) 'युञ्जन्ति ब्रध्नमरुषं चरन्तं परितस्थुषः ।
रोचन्ते रोचना दिवि ॥" (*RV*. I.6.1)

This verse is obscure, (Contd.)

This verse can be interpreted in the following many ways :—

(First meaning) : The learned Yogins attain spiritual communio (*Yuñjañti*) with the Omnipresent Lord who perfectly knows all thing (*Sarvajña*) or men (*Tasthuṣaḥ*), who is *A-ruṣa* (i.e. one who injures none an hence merciful) and *Bradhna* (i.e. giver of immense bliss through devotion knowledge and meditation). They shine (*Rocante*) with the acquisition o the highest bliss and becoming illuminated themselves reside in Him who i self-effulgent and light of the entire creation.

(Second meaning) : All the regions and all the objects (*Tasthuṣaḥ* are attached to (and made firm) by the Sun (*Bradhna*) who is a mass o fire (*Aruṣa*) and moving himself sets others in motion (*Carantam*). Bein illuminated (*Rocanāh*) all shine in His light (*Divi*) (in the bright sky).

(Contd. from page 218)

(a) *Pari-Tasthuṣaḥ* : Standing around. Sāyaṇa explains it as "The living beings of the three worlds." Probably "*Maruts*" Indra's constant companions. (*Griffith*). Thus according to Sāyaṇa "people of the three worlds associate with Indra" Here we find three epithets. Of the three first objects, the text gives only the epithets—*Bradhna*, the mighty, to which Sāyaṇa adds *Āditya*, the Sun ; *Aruṣa*, the non-injuring, to which Fire is supplied ; and '*Carantam*' means the moving one, an epithet of Wind.

The last phrase is complete : "Lights are shining in the sky". Sāyaṇa's additions are supported by a Brāhmaṇa which explains the epithets as equivalent severally to *Āditya*, *Agn* and *Vāyu*,

"असौ वा आदित्यो ब्रध्नः अग्निर्वा अरुषः वायुर्वा चरन् ।" (*SB*. XIII. 2) The identification of Indra with the three implies his supremacy— his *Parama-aiśvarya-vattva*, but the text says they joi (*Yuñjanti*) ; and does not appear exactly whom, for Indra is not named here. Only the succeeding stanzas mention the name of Indra. Dayānanda has hinted upon the correct meaning. He beautifully interprets this verse and offers three explanations—all logical and significant. He cites authorities to justify his renderings.

(Third meaning) : The devotees unite with the Self-effulgent (*Divi*) Supreme Lord taking delight (*Rocanāḥ* i.e. *Ruci-mantaḥ*) in Him and their vital breath (*Prāṇa*) through the process of *Prāṇāyāma* (i.e. control over breath) shines in God (*Divi*) with the effulgence of the bliss of *Mokṣa*. This breath penetrates in all vital parts of the body (*Carantam*) and causes the growth and development of all limbs.

The following pieces of evidence are cited here to support these interpretations :—

(a) The word '*Tasthuṣaḥ*' means "a man", vide Nighaṇṭu II. 3.*

(b) The word '*Bradhna*' is enumerated in the (list of) synonyms of 'great', vide Nighaṇṭu III. 3.

"The sun verily is *Bradhna*. This is also *Aruṣa* etc." (*SB*. XIII. 2)

Thus states the Śatapatha.

The Praśṇa Upaniṣad says :—

> "The Sun, verily, is *Prāṇa* (i.e. life) ; matter, indeed, is the moon. Matter (*Rayi*) verily is every thing here, both what is formed and what is formless. Therefore, material form (*Mūrti*) indeed is matter." (*PU*. I.5)

There is none greater than God. Hence, the word '*Bradhna*' meaning 'great' is taken to mean God, in the first interpretation.

In the second interpretation, it (i.e. *Bradhna*) stands for the Sun according to the Śatapatha.

(a) 'मनुष्याः। नराः। धवाः। जन्तवः। विशः···तस्थुषः पञ्चजनाः··· इति पञ्चविंशति मनुष्यनामानि।" (*Nighaṇṭu* II. 3)

(b) "महत्। ब्रध्नः······बर्हिषदिति महतः पञ्चविंशति महन्नामानि। (*Nighaṇṭu* III. 3)

"असौ वा आदित्यो ब्रध्नोऽरुषोऽमुमेवास्मा···आदित्यं युनक्ति स्वर्गस्य लोकस्य समष्ट्यै॥" (*SB*. XIII 2)

"आदित्यो ह वै प्राणो रयिरेव चन्द्रमाः। रयिर्वा एतत् सर्वं यन्मूर्त्तं चामूर्त्तं च तस्मान् मूर्तिरेव रयिः॥" (*PU*. I.5)

In the third rendering it (i.e. *Bradhna*) is taken as *Prāṇa* (i.e. breath) according to the Praśna Upaniṣad. The *Bradhna* and *Aruṣa* are included in the list of synonyms of horse also in the Nighaṇṭu but that meaning cannot be accepted here in this Mantra as it would run contrary to the meaning assigned to it in the Śatapatha. It is also opposed to the etymological meaning (*Mūlārtha*) of the words. One word can have various meanings (but all of them cannot be taken at one particular place).

Professor Max Müller takes the word *Bradhna* only in the sense of 'horse' in his English translation of the Ṛgveda. It is based on delusion. Ācārya Sāyaṇa's interpretation of this Mantra is partially correct, where he takes this word to mean the Sun. But the source of Professor Max Müller's rendering is untraceable in the world (lit.—in the sky or in the antipodes). Hence it is inferred that it is a creation of his own imagination. Consequently it is of no value and authority.* (*RV.* I.6.1)

Now we shall write (i e. explain) the method of performing worship or meditation :—

One should find out a place, clean, neat, pleasant and solitary, and then purging the mind (of all impurities), becoming self-composed and quiet, subduing and concentrating all the senses and the mind, and contemplating upon the Supreme Being, Who is All-Existence, All-Consciousness, All-Bliss, the Indwelling Ruler, and Just, and properly offering adoration and prayer unto Him, he should again and again fix his (mind and) soul thereon.

The great sage Patañjali in his aphorisms (on Yoga, i.e., in Yoga Darśana) and Vyāsa in his explanation thereon have prescribed the following process of worship :—

(2) "Yoga is a suppression of mental operations (*Vṛttis*)."
(*YD.* I.1.2)

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* This verse has *Śleṣa* or Paronomasia (*double entendre*) as a figure of speech. In the commentary on the Ṛgveda our author gives only two meanings instead of three :—

This verse has also been explained in the Satyārtha Prakāśa (p. 475). The Devatā of this Mantra is Indra and not the horse. *Indra* nowhere means a horse.

(1) "योगश्चित्तवृत्तिनिरोधः ।" (*YD.* I.1.2)

EXPLANATION

At the time of worship and also at the time of secular (*Vyavahāra*) dealings, all activities (*Vṛttis*) of mind should always be restrained from the objects other than God and from unrighteous affairs.

Q. What is the seat (resting place) of the suppressed mental operations (*Vṛttis*) ?

A. The answer is :—

(2) "They rest in Seer's own form (self)." (*YD.* I.1.3)

EXPLANATION

The mind of a devotee, when restrained from all worldly routines (and objects), finds rest in the form (*Svarūpa*) of the Seer, the Omniscient Supreme Being.

Q. Is the conduct of a worshipper (Yogin) similar to the (ordinary) worldly man or in a way distinct, when he has finished his worship and is engaged in the worldly affairs ?

A. Here (Patañjali) says :—

(3) "Elsewhere (also), the operations are identical (or co-ordinate)." (*YD.* I.1.4)

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(2) "तदा द्रष्टुः स्वरूपेऽवस्थानम् ।" (*YD.* 1.1.3)

(3) "वृत्तिसारूप्यमितरत्र ।" (*YD.* 1.1.4)

The traslation of these Sūtras, given above, is in accordance with the original text i.e. Dayānanda's view. These Sūtras can be translated differently as :—

(a) "Yoga is restraining mind from taking various forms (*Vṛttis*)." (*YD.* I.1.2)

(b) "At that time (i.e. the time of concentration) the Seer (*Puruṣa*) rests in his own (unmodified) state." (*YD.* I.1.3)

That is to say—As soon as the waves have stopped and the lake has become quiet, we see its bottom. So with the mind ; when it is calm we see what our nature is ; we do not mix ourselves but remain in our own selves.

(c) "At other times (other than that of concentration) the Seer is identified with the modifications (*Vṛttis*)." (*YD.* I.1.4)

For instance, some one blames me ; this produces a modification (*Vṛtti*) in my mind and I identify myself with it and the result is misery.

EXPLANATION

The mode of action of a Yogi-devotee, even when he is engaged in secular affairs, remains tranquil, firmly adhered to righteousness, shining with the light of knowledge and wisdom, based on truthful reality, extremely sharp and quick, extra-ordinary and quite distinct from those of a common man. Such a mental attitude is impossible in the case of a non-devotee and of a non-Yogin.

Q. How many *Vṛttis* (i.e. mental operations) are there and how are they to be subdued ?

A. To this the author says : —

(4) "*Vṛttis* are fivefold - painful as well as painless." (*YD.* I.1.5)

(5) "(They are)—*Pramāṇa* (i.e. right cognition or evidence), *Viparyaya* (i.e. perversion), *Vikalpa* (i.e. fictitious fabrication), *Nidrā* (i.e. sleep) and *Smṛti* (i.e. memory)." (*YD.* I.1.6)

(6) "*Pratyakṣa* (i.e. perception), *Anumāna* (i.e. inference) and *Āgama* (i.e. verbal testimony), are *Pramāṇas* (i.e. varieties of evidence)." (*YD.* I.1.7)

(7) "*Viparyaya* (i.e. perversion) is false knowledge based on not in real nature or form." (*YD.* I.1.8)

(8) "*Vikalpa* (i.e. fictitious fabrication) is that which follows oral evidence and has no corresponding objective reality." (*YD.* I.1.9)

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(4) "वृत्तयः पञ्चतय्यः क्लिष्टाक्लिष्टाः ।" (*YD.* I.1.5)

(5) "प्रमाण-विपर्यय-विकल्प-निद्रा-स्मृतयः ।" (*YD.* I.1.6)

(6) "प्रत्यक्षानुमानागमाः प्रमाणानि । (*YD.* I.1.7)

(7) "विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठम् ।" (*YD.* I.1.8)

(8) "शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः ।" (*YD.* I.1.9)

The example of *Viparyaya* is to take a piece of mother-of-pearl (*Śukti*) as a piece of silver i.e. mistaking one thing for another.

Vikalpa (i.e. verbal delusion) can be explained :—

A word is uttered ; the listener does not want to consider its meaning. He jumps to a conclusion immediately. It is the sign of weakness of the mind. It brings anger and misery to the human beings. The importance of restraint is clearly established by this example.

(9) "*Nidrā* (i.e. sleep) is (a mental) activity having the objective substratum the cause of non-existence." (*YD.* I.1.10)

(10) "*Smṛti* (i.e. memory) is to retain (in rememberance) what has been the object of experience." (*YD.* I.1.11)

(11) "These *Vṛttis* (i.e. activities) are controlled by repeated meditation (*Abhyāsa* i.e. practice) and non-attachment (to sense-objects)." (*YD.* I 1.12)

Q. What is the most helpful means of achieving success in devotion ?

A. (12) "Or by way of (profound) meditation of God." (*YD.* I.1.23)

EXPLANATION

Being pleased with the abstract contemplation and specific devotion, God bestows His gracious favour upon the devotee. By mere contemplation and meditation, a Yogin attains soon the state and the fruit of *Samādhi* (i.e. trance).

Q. Who is this *Īśvara* (God), who is distinct from *Pradhāna* (i.e. primordial matter) and *Puruṣa* (i.e. individual soul) ?

A. (13) "*Īśvara* is a special *Puruṣa* (i.e. Supreme Soul) untouched by pains, actions, their results and impressions (*Āśaya* i.e. desires)." (*YD.* I.1.24)

EXPLANATION

The afflictions such as *Avidyā* (i e. illusion or ignorance), efficient (i.e. good) and inefficient actions, their fruits, and *Āśayas* (i.e. subconscious impressions of germ-desires) reside in the mind and are attributed to *Puruṣa* (i e. individual soul or *Jīva*) as he is said to be the enjoyer of their fruits (indirectly) as a victory or defeat is attributed to the king although it exists in the warriors. That special (all-pervading) soul is God who is (always) untouched by these experiences or enjoyments.

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(9) "अभावप्रत्ययालम्बना वृत्तिर्निद्रा ।" (*YD.* I.1.10)

(10) "अनुभूतविषयासंप्रमोषः स्मृतिः ।" (*YD.* I.1.11)

(11) "अभ्यासवैराग्याभ्यां तन्निरोधः ।" (*YD.* I.1.12)

(12) "ईश्वरप्रणिधानाद् वा ।" (*YD.* I. 1.23)

(13) "क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः ।" (*YD.* I.1.24)

There are emancipated souls, who have reached the state of absolute unity (*Kaivalya*). But they, having broken asunder the three bonds, have attained (this goal of) perfect isolation. But God never had nor will have ever this relation (i.e. bondage and liberation from these afflictions mentioned above). No previous state of bondage can be inferred in case of God as it is presumed in the case of a liberated soul. Similarly the subsequent stage of bondage is possible only for a soul which is not bound by *Prakṛti*, but not for God He is always boundless and absolute. He is eternally God.

Q. Is this superiority of the transcendental power of God with eternal manifestation caused or is it uncaused ?

A. The (sacred) scriptures (i.e. the Veda) are cause and the cause of the Vedas is His transcendental power. The Vedas and the transcendental excellence are inseparably co-related with each other as both of them dwell in the nature of God.

He is, therefore, eternally absolute and eternally Lord (i.e. God). This supremacy and lordship can neither be equalled nor surpassed. His supreme glory excels all other glories. For whatever glory surpasses all is the glory of God. God is, therefore, He, in whom supremacy attains its highest limit. There can be no other glory which can equal His. If we suppose two equalities similar to each other in all respects as existing at one and the same time, we shall have to confess about one as new and about the other as old. Besides, the existence of the one will indicate the destruction of the desired glory of the other. This means the inferiority of either. Complete identity between the two cannot be established as possessing equal qualities, because some distinction or the other must exist between them.

Hence, God is that particular Soul (*Puruṣa-Viśeṣa*) whose glory is all-surpassing and all-excelling.

(14) "In Him, the seed of the Omniscient is not surpassed (by any thing else)." (*YD.* I.1.25)

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(14) "तत्र निरतिशयं सर्वज्ञबीजम् ।" (*YD.* I.1.25)

This aphorism can better be explained as under :—

"In Him becomes infinite that all-knowingness, which in others is (only) a germ." (*YD.* I.1.25)

Knowledge is only a germ in man, but you have to think of infinite knowledge around it, so that the very constitution of our mind shows us that there is unlimited knowledge and the Yogins call that unlimited knowledge "God".

EXPLANATION

Though knowledge of the past, present and the future in its totality is beyond the grasp of the senses, it can be described in quantitative terms as being smaller or larger. It is the seed of Omniscient as we go on augmenting it in thought and it must have its highest limit. He is the Omniscient, in whom knowledge reaches its highest limit. Now there is a limit of the seed of the Omniscient, for it is capable of being increased like a measure of weight. That special *Puruṣa* is such an Omniscient Being.

The inference (*Anumāna*) thus gives a very general and the most rudimentary conception of God. It has no access beyond this. This can give no specific and complete conception of God. The particular conception about His names or qualities can be drawn from the study of the Vedas. The purpose of His knowledge is not his own benefit but the good of all creatures. It is His will that He should do good to the individual souls during creation (*Kalpa*), disjunction (of the soul and body) and the great dissolution, by imparting knowledge and righteousness (to them). It is stated : –

* "The first among the learned, the glorious great sage (the Lord), having decided upon the creation (or revelation of the Vedas) mercifully revealed it to *Āsuri* (i.e. a *Jīva*) who was yearning for it."

(15) "He is the Preceptor (teacher) even of the ancients, because He is not delimited by time." (*YD*. I.1.26)

EXPLANATION

The ancient teachers were subject to the delimitation of time. He in whom this limiting action of time has no bearing is the Teacher of the most ancients. As He was untrammelled in His action in the beginning of this creation even so will He remain in all (preceding or succeeding) creations.

(16) "His appellation is *Praṇava* (i.e. the sacred syllable OM)." (*YD*. I.1.27)

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* "आदि विद्वान् निर्माणचित्तमधिष्ठाय कारुण्यात् भगवान् परमर्षिरासुरये जिज्ञासमानाय तन्त्रं प्रोवाच ।"

(15) "स पूर्वेषामपि गुरुः कालेनानवच्छेदात् ।" (*YD*. I.1.26)

(16) "तस्य वाचकः प्रणवः ।" (*YD*. I.1.27)

EXPLANATION

Praṇava (i.e. Om) expresses God. Is this relation between the expressed (i.e. God) and the expression (i.e. the word *Praṇava*) based upon *Saṅketa* (i.e. convention), or is it fixed like the relation between the lamp and its light ? It is fixed and eternal. The convention brings to light the constant relation of God with the word *Om* in the same way as the convention, 'This is his father and this is his son' brings to light the fixed relation of father and son. Even in all other creations the relation between the expressed and the expression is co-related and is based on (eternal) convention (*Saṅketa*) likewise. The *Āgamins* (i.e. the philologists) declare that the relation between a word and the thought (i.e. the expressed and the expression) is eternal because they are always existent. As the Yogins believe in eternal relation between the signified and the signifier, the relation between God and *Om* is everlasting

(17) "The repetition of this (*Om*) and meditating on its meaning (is the way)." (*YD.* I.1.28)

EXPLANATION

The repetition of the word *Om*, and meditation on God, who is expressed by the word *Om*, lead a Yogin to mental concentration. It has been said (elsewhere) also :—

* "One should practise Yoga with the (help) of *Svādhyāya* (i.e. intelligent repetition of *Om*) and should repeat *Om* in the state of Yoga. Through the accomplishment of Yoga and *Svādhyāya* one obtains the vision of Supreme Self."

Q. What does a devotee gain by this ?

A. (18) "From that is gained (the knowledge of) introspection, and the destruction of obstacles." (*YD.* I.1.29)

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(17) "तज्जपस्तदर्थभावनम् ।" (*YD.* I.1.28)

* "स्वाध्यायाद् योगमासीत योगात् स्वाध्यायमामनेत् ।
स्वाध्याययोगसम्पत्त्या परमात्मा प्रकाशते ॥" (Anonymous)

The word *Svādhyāya* means the study of Vedas as well as the repetition of God's name intelligently.

(18) "ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च ।" (*YD.* I.1.29)

EXPLANATION

All the obstacles, e.g. disease, etc., are warded off by meditation on God (and by the repetition of the word *Om*) and a vision of his own self is gained. He realises that the Supreme Ruler (God) is pure, all-pervading, holy, calm and blissful, one without a second, absolute, unborn and uncreated *Puruṣa*, and that a knowledge of the individual soul can be achieved with the intellect only.

Q. What are the obstacles to a Yogin which distract the mind ?

A. (19) "Disease, mental laziness, doubt, lack of enthusiasm (*Pramāda*), lethargy (*Ālasya*), clinging to sense-enjoyments, delusion, non-attainment of concentration and falling away from the state when obtained, are the obstructing distractions."

(*YD.* I.1.30)

EXPLANATION

There are nine obstacles which distract the mind. They appear with the (various) mental activities and disappear when the latter cease to exist. The mental activities have already been explained above. (1) *Vyādhi* (i.e. disease) is the lack of equilibrium of the corporeal elements, juices and organs of the body. (2) *Styāna* (i.e. mental laziness) is that stage when the mind desires to get rid of all actions. (3) *Saṃśaya* (i.e doubt) is a state when knowledge touches both (the opposite) extremes, e.g., it may be so, it may not be so. (4) *Pramāda* (i.e. lack of enthusiasm) is to neglect the means of *Samādhi* (i.e. meditation). (5) *Ālasya* (i.e. lethargy) is aversion to all actions due to physical and mental heaviness. (6) *Avirati* (i.e. want of non-attachment) means the hankering of the mind after carnal gratifications. (7) *Bhrānti-Darśana* (i. e. false perception) is false knowledge. (8) *Alabdha-bhūmikatva* (i.e. non-attainment of concentration) is a failure to attain the state of meditation. (9) *Anavasthitatva* (i.e. unsteadiness) is the helplessness to keep the mind fixed on the region of absorption. The mind is steady when the state of absorption is attained.

These are nine mental distractions which are also called as *Yoga-malas* (i.e. taints of Yoga), and the enemies of *Yoga*. They are obstacles in the way to trance.

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(19) "व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्धभूमिकत्वानवस्थितत्वानि चित्तविक्षेपास्तेऽन्तरायाः ।" (*YD.* I.1.30)

(20) "Affliction, mental distress, tremor of the body, irregular breathing are the concomitants of these distractions."

(*YD.* I.1.31)

EXPLANATION

Afflictions are (threefold), e.g., *Ādhyātmika* (i.e. relating to one's own self or mind), *Ādhibhautika* (i.e. caused by animate beings) and *Ādhidaivika* (i.e. caused by divine agencies, or proceeding from the elements). The living beings when afflicted by these strive to destroy them. Mental distress (*Daurmanasya*) is caused by the frustration of desires and results in mental upset. Bodily tremor is so called as it makes the limbs (of the body) quiver. *Śvāsa* (i.e. in-breathing) is that in which external air is inhaled. *Praśvāsa* (i.e. out-breathing) is that where the air within the body is exhaled. These co-existents of distractions befall a person whose mind is distracted. A balanced mind is not affected by these.

These distractions are the enemies of absorption. They can be warded off by constant practice and non-attachment.

Now the author (of the Yoga Sūtras) sums up the topic of *Abhyāsa* in the following aphorism :—

(21) "To prevent them, the (constant) practice of one subject (should be made)." (*YD.* I.1.32)

EXPLANATION

In order to ward off these mental distractions a man must practise to concentrate his mind on one subject only. The man, whose mind receives momentary perceptions and wavers off from object to object, cannot be regarded as having concentrated the mind. His mind is absolutely distracted and unbalanced. It can become concentrated if it is withdrawn from all other objects and is fixed only on one subject. Hence it cannot be fixed on all objects.

He, who holds that the mind remains concentrated (in spite of the fact that it wavers from one object to another) because there is a current of similar perceptions, can be refuted. (We ask here) Is this concentration, the attribute of the flowing (i.e. wavering) mind ? If it is so, then the mind cannot be regarded to be one as the flowing mind lasts for a moment only. If that concentration is regarded to be the attribute of the perceptions (and not of the flowing mind) which are parts of the current, then we shall ask

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(20) "दुःखदौर्मनस्याङ्गमेजयत्वश्वासप्रश्वासा विक्षेपसहभुवः ।" (*YD.* I.1.31)

(21) "तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः ।" (*YD.* I.1.32)

if this flow is the flow of similar perceptions or that of dissimilar perceptions. If it be accepted that such a mind is concentrated because it is fixed on one object at that particular time, then there can be no distracted mind. Hence it is concluded that the mind is one which can be focussed on various objects. If it be said that perceptions are inherently distinct from each other and they are produced without any relation to the mind which is one, then the things seen by one perception, will be remembered by another perception and the fruits of actions gathered by one perception will be enjoyed by another. Even if it be possible for such a mind to become concentrated, the objection denoted by the maxim of "cow-dung* and milk-rice" will apply. The position that there are different minds involves the falsification of one's own experience. In that case, how will one be able to say : 'I am touching that which I saw and I am seeing that which I touched.' How will the perception of the "I" (I am) existing in minds altogether different from one another be referable to one perceiver. One's own experience teaches one that the perception 'I am' denotes one single self. Now the strength of direct perception cannot be overcome by any other proof; for other proofs depend for their utility on the strength of direct perception. Therefore the mind is one, although it is applied to many objects and this treatise (*Yoga Darśana*) sets forth the means of purifying that mind.

(22) "Friendship, mercy, gladness and indifference, being thought of in regard to subjects, happy, unhappy, righteous and evil, respectively, pacify the *Citta* (mind)." (*YD*. I.1.33)

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* The popular maxim is "cow-dung and milk-rice" (**गोमयपायसीयन्यायः**). This maxim is based upon the following story :—

A person was served with rice cooked in milk. On his asking he was told that it was prepared by cooking rice in *Gavya* (i.e. a produce of cow, i.e. milk). He thought that cow-dung was also a *Gavya*, i.e. a produce of cow. He, therefore, began to cook rice in cow-dung. The maxim is applicable when a man disregards his own experience and acts contrary to it.

(22) "मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्तप्रसादनम् ।"
(*YD*. I.1.33)

In the last aphorism a general advice was given. In this and in the following aphorisms it is expanded and particularised. As one practice cannot suit all, various methods will be advanced and every one by actual experience will find out that which helps him most.

EXPLANATION

We must have friendship for all those who are happy and endowed with prosperity. We must be merciful towards those who are in misery We should be delighted over the righteous persons, and to the wicked we must be indifferent. Such attitude of mind (towards different objects) generates white (pure) Dharma and the mind becomes peaceful, happy and concentrated on the object.

(23) "By throwing out and restraining the Breath." (*YD.* I.1.34)

EXPLANATION

Pracchardana means the ejectment of internal air through the nostrils with particular efforts. *Vidhāraṇa* is its stopping outside. It is called *Prāṇayāma*. Through these two processes steadiness of mind is secured This ejectment of internal air is like the vomiting of the food which one has eaten. Steadfastness of mind should be achieved by throwing out air within the body with great force and also by keeping it restrained outside as long as possible.

(24) By the practice of the different parts of Yoga, the impurities being destroyed, knowledge becomes effulgent upto discrimination." (*YD.* I.1.28)

EXPLANATION

The impurity (of mind and body) and ignorance go on dwindling day by day by practising various parts of Yogic devotion and knowledge goes on accumulating till the attainment of (final) emancipation.

(25) "*Yama* (i.e. restraint), *Niyama* (i.e. observance), *Āsana* (i.e posture), *Prāṇayāma* (i.e. breath-control), *Pratyāhāra* (i.e abstraction), *Dhāraṇā* (i.e. concentration), *Dhyāna* (i.e. meditation) and *Samādhi* (i.e. absorption) are the eight limbs of Yoga." (*YD.* I.1 29

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(23) "प्रच्छर्दनविधारणाभ्यां वा प्राणस्य ।" (*YD.* I.1.34)

(24) "योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः ।" (*YD.* I.2.28)

(25) "यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि ।" (*YD.* I 2.29)

(26) "*Ahiṃsā* (i.e. non-killing), *Satya* (i.e. truthfulness), *Asteya* (i.e. non-stealing), *Brahmacarya* (i.e. continence) and *Aparigraha* (i.e. non-receiving) are the Restraints (*Yamas*)."

(*YD.* I.2.30)

EXPLANATION

Here non-killing (*Ahiṃsā*) means the total absence of harmfulness towards all beings by all means and at all times. The other restraints (*Yamas*) and observances (*Niyamas*) have their origin in non-killing (*Ahiṃsā*). Their success lies in its success and they are practised for the purpose of acquiring it They are adopted simply for the accomplishment of its bright success. (It is said :) "As a Brāhmaṇa (i e. seeker of Brahma) goes on practising as many vows as he likes, he goes on purifying himself from the sins of *Hiṃsā* (i.e. killing others) and *Nindā* (i.e. censure of others) committed by him through negligence or ignorance and in this way he goes practising the pure and bright type of non-killing or harmlessness to others.

Truthfulness (*Satya*) is the absolute concordance between speech and mind. The speech and mind should be in accordance with what has been perceived, inferred and heard. The purpose of speech is to express (exactly) to others what one feels or knows Truthfulness of speech lies in (the fact) that it must be free from deception, does not create misapprehension or delusion and is not too weak to convey (the desired) meaning. The purpose of its use is the universal benefit of all living beings and not their injury. If the speech being employed results in injury to living beings, it is not truthful but sinful. Such a speech, though it is apparently virtuous, has no truth as it possesses only the external form of virtue. It will surely lead to the direst calamity. Therefore one must carefully examine and only then he should utter what is really beneficial for all living beings.

Steya (i.e. theft) is the acceptance of objects belonging to others by illegal means. Non-stealing is abstinence from theft. The real non-stealing is to give up even the desire (for another's belongings).

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(26) "अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः ।" (*YD* I.2.30)

A man who wants to be a perfect Yogin must give up the sex idea. The soul has no sex : why it degrades itself with sex ideas ? The mind of the man who receives gifts is acted on by the mind of the giver ; so the receiver is likely to become degenerated. Receiving gifts is prone to destroy the independence of the mind and makes us slavish. Therefore receive no gifts. (Vivekānanda)

Continence (*Brahmacarya*) is the (perfect) control of the generati organs.

Aparigraha (i.e. non-acceptance) is to renounce all objects (of carn desires) (when offered) with a clear conviction that their hoarding, prese vation and destruction involve injury (*Hiṃsā*) (to others).

There are (five) *Niyamas*.

(27) "*Śauca* (i.e. purity), *Santoṣa* (i.e contentment), *Tapas* (i. austerity), *Svādhyāya* (i.e. study) and *Īśvara-praṇidhāna* (i. worship of God) are the *Niyamas* (i.e. observances)."
(*YD*. I.2.3

EXPLANATION

Purification (*Śauca*) is both internal as well as external. Externa purification is secured by (means of) water, &c. The internal purificatio is obtained by renouncing attachment, enmity and falsehood, &c. *Santoṣ* (i.e. contentment) is accomplished by rightly practising righteousnes (Dharma). Austerity is to perfectly adhere to Duty (Dharma). *Svādhyāy* means the (repeated) reading and teaching of the Vedas and other tru scriptures or repetition of Om. *Īśvara-praṇidhāna* (i.e. worship of God indicates the complete surrender of all belongings including the Self to th Great Teacher and Supreme Lord.

These five *Niyamas* (i.e. observances) are the secondary limbs o worship.

Now (the author writes) the advantages of Non-injury :—

(28) "*Ahiṃsā* (i.e. non-killing) being established, in his presence all enmities cease (even in others)." (*YD*. I.2.35

The fruit of truthfulness is :—

(29) "By the establishment of truthfulness, an action and fruition become dependent." (*YD* I.2.36)

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(27) "शौचसन्तोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः ।" (*YD*. I.2.32)

(28) "अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः ।" (*YD*. I.2.35)

(29) "सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम् ।" (*YD*. I.2.36)

This aphorism is obscure. I have translated as it was possible for me. Swāmī Vivekānanda translates it :—

> "By the establishment of truthfulness, the Yogi gets the power of attaining for himself and others the fruits of works without the works." (Contd.)

The fruit of Non-stealing is :—

(30) "By the establishment of Non-stealing (*Asteya*), all jewels (i e. riches) approach (a Yogi)." (*YD.* I.2.37)

What is gained by the practice of Brahmacarya is explained : –

(31) "By the establishment of Continence, energy is gained." (*YD.* I.2.38)

Following is the benefit of Non-receiving :—

(32) "When he is fixed in Non-receiving (*Aparigraha*), he gets the memory of past life." (*YD.* I.2.39)

(Contd. from page 233)

He further explains it :—

"When this power of truth will be established with you, then even in dream you will never tell an untruth. You will be true in thought, word and deed. *Whatever you say will be truth.* You may say to a man, "Be blessed", and that man will be blessed. If a man is diseased and you say to him, "Be thou cured", he will be cured immediately."

(Works of Vivekānanda, Part I)

The following verse from Bhavabhūti further illustrates what is meant by "Action and Fruit become dependent" :—

"लौकिकानां तु साधूनामर्थं वागनुवर्त्तते ।
ऋषीणां पुनराद्यानां वाचमर्थोऽनुधावति ॥"

I.e., the great sages say whatever they like and the same comes out to be true.

(30) "अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम् । (*YD.* I.2.37)

(31) "ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः ।" (*YD.* I.2.38)

The efficacy of Brahmacarya is without any doubt and is proclaimed with one voice by all great men of the world. The chaste brain has tremendous energy and gigantic will-power. Without chastity, there can be no spiritual strength. Continence gives wonderful control over mankind. The spiritual leaders of the world have been very continent and this is what gave them power. Therefore the Yogin must be continent. Dayānanda's entire life was a living example of Brahmacarya.

(32) "अपरिग्रहस्थैर्ये जन्मकथन्तासंबोधः ।" (*YD.* I.2.39)

Now the purpose of purity (*Śauca*) :—

(33) "By (internal and external) cleanliness arises disgust for or own body and non-intercourse with others." (*YD.* I.2.

Moreover :—

(34) "There also arise purification of *Sattva*, cheerfulness of mind, concentration, conquest of organs, and fitness for realisation of the Self." (*YD.* I.2

(35) "From contentment (*Santoṣa*) comes superlative happiness." (*YD.* I.2.

(36) "The result of austerity (*Tapas*) is bringing powers to organs and the body by desrtoying the impurity." (*YD.* I.2.

(37) "By *Svādhyāya* (i.e. study of Vedic lore or the repetition Om) comes the communion with the Beloved Deva (i.e God (*YD.* I.2.

(38) "By contemplation of God (or by sacrificing all to *Īśvara*) state of absorption is accomplished." (*YD.* I.2.

(39) "*Āsana* (i e. posture) is that which is firm and pleasant." (*YD.* I.2.

EXPLANATION

For instance, the postures are *Padma-Āsana*, *Vīra-Āsana*, *Bhad Āsana*, *Svastika*, *Daṇḍa-Āsana*, *Sopāśraya*, *Paryaṅka*, *Krauñca-Niṣada Hasti-Niṣadana*, *Uṣṭra-Niṣadana*, *Sama-Saṁsthāna*, *Sthira-Sukha*, *Yat Sukha*, &c. One may adopt any posture like *Padma-Āsana* or any otl according to one's desire or taste.

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(33) "शौचात् स्वाङ्गजुगुप्सा परैरसंसर्गः ।" (*YD.* I.2.40)

(34) "सत्त्वशुद्धिसौमनस्यैकाग्र्येन्द्रियजयात्मदर्शनयोग्यत्वानि च ।" (*YD.* I.2.41)

(35) "सन्तोषादनुत्तमसुखलाभः ।" (*YD.* I.2.42)

(36) "कायेन्द्रियसिद्धिरशुद्धिक्षयात् तपसः ॥" (*YD.* I.2.43)

(37) "स्वाध्यायादिष्टदेवतासंप्रयोगः ॥" (*YD.* I.2.44)

(38) "समाधिसिद्धिरीश्वरप्रणिधानात् ।" (*YD.* I.2.45)

(39) "स्थिरसुखमासनम् ॥" (*YD.* I.2.46)

(40) "By that (posture i.e. seat being conquered) dualities do not obstruct." (*YD.* I.2.48)

EXPLANATION

By controlling the posture one is not overpowered by the dualities, e.g., heat and cold and all other pairs of opposites.

(41) "On that (being established) controlling of the motion of the exhalation and the inhalation follows." (*YD.* I.2.49)

EXPLANATION

When posture has been conquered, then the motion of the *Prāṇa* is to be broken (and controlled). Inhalation of the external air into the body is called *Śvāsa*, i.e., in-breathing. Exhalation of the air from within the body is called *Pra-śvāsa*, i.e., out-breathing. Control of the breath is the absence of motion of both of them. This is called *Prāṇayāma*. This succeeds the control-posture. When posture has been completely controlled one is strong enough to regulate the *Prāṇa*. This is the conquest over the air that goes into and comes out of the corporeal structure by will and graded exercise. This cessation of the movements of air by making it motionless and calm is *Prāṇāyāma*.

(42) "Its modifications (*Vṛttis*) are either external or internal or motionless (*Stambha*) regulated by place, time and number, either long or short." (*YD.* I.2.50)

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(40) "ततो द्वन्द्वानभिघातः ।" (*YD.* I.2.48)

(41) "तस्मिन् सति श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः ।" (*YD.* I 2.49)

Ordinarily, *Prāṇa* means breath. But it is not so, though it is usually so translated. It is the sum-total of the cosmic energy. It is the energy that is in each body and its most apparent manifestation is the motion of the lungs. This motion is caused by *Prāṇa* drawing in the breath and it is what we seek to control in *Prāṇāyāma*. We begin by controlling the breath, as the easiest way of getting control of the *Prāṇa*.

(Vivekānanda)

(42) "बाह्याभ्यान्तरस्तम्भवृत्तिः देशकालसंख्याभिः परिदृष्टो दीर्घः सूक्ष्मः ॥"

(*YD.* I.2.50)

(Contd.)

EXPLANATION

The cessation of movement preceded by exhalation is called external *Prāṇayāma*; the cessation of movement succeeded by inhalation is called internal *Prāṇayāma*; and the third one is total restraint, where both movements are stopped. This is acquired by regular exercise. As a (drop of) water thrown on (extremely) hot stone shrinks from all sides simultaneously so there is cessation of both motions (in this *Prāṇāyāma*) at one and the same time. The wise people should discard that type of *Prāṇayāma* in which men of immature wisdom (lit. men of childish intellect) cause (the cessation of movements of breath) by stopping their nostrils with the fingure and thumb. But in both of these *Prāṇayāmas* all limbs externally as well as internally should be kept tranquil, unagitated and relaxed. When all limbs are in their natural state (as they ought to be) one should perform the first *Prāṇayāma*, i.e., the External one, by stopping the ejected air outside the body as long as is (easily) possible; the second is internal which is performed by restraining the inhaled air within the body as long as one can and the third, i.e., the 'total cessation', by stopping both the movements simultaneously, when both the *Prāṇāyāmas* have rightly been practised.

(43) "The fourth is acquired when the domains of the external and the internal have been crossed over." (*YD.* I.2.51)

(Contd. from page 236)

This aphorism can be better explained in the following manner :—

"The three sorts of motion of *Prāṇayāma* are, one by which we draw the breath in; another, by which we draw it out and the third action is when the breath is held in the lungs or stopped from entering the lungs. These again are varied by place and time. By place is meant that the *Prāṇa* is held to some particular part of the body. By time is meant how long the *Prāṇa* should be confined to a certain place and so we are told how many seconds to keep one motion and how many seconds to keep another. The result of this *Prāṇāyāma* is *Udghāṭana*, i.e., awakening the *Kuṇḍalinī*."

(43) "बाह्याभ्यन्तरविषयाक्षेपी चतुर्थः ।" (*YD.* I.2.51)

This aphorism has been translated above according to Dayānanda's

(Contd.)

EXPLANATION

That *Prāṇāyāma* which depends upon the (success) in both (the internal and the external) is called the fourth. It is as follows :—

(The first is) when the air within the body proceeds to go out into the outer region at the first instance one should concentrate (one's efforts) to eject and keep it out in the outer space. After that when the air commences to come from the outer region into the body at the first moment, one should inhale it (slowly and slowly) and restrain it within the body as far as possible. This is the second *Prāṇāyāma.* The cessation of both the movements (internal and external) by gradual and constant practice is called the fourth *Prāṇāyāma.* The third *Prāṇāyāma* does not depend upon the internal and external ones. Here the breath is stopped in whatever region it happens to be at the moment. In it the action is similar to a person who feels startled at the sight of a wonderful object.

(44) "From that, the covering to the light (of the *Citta*) is attenuated." (*YD.* I.2.52)

EXPLANATION

The veil of ignorance which eclipses the glow (light) of true knowledge about the indwelling Supreme Ruler, by the practice of *Prāṇāyāma* is removed.

Moreover :—

(45) "The fitness of the mind (is attained) for *Dhāraṇā* (i.e. concentration)." (*YD.* I.2.53)

(Contd. from page 237)

view. This can be translated as :—

"The fourth is restraining the *Prāṇa* by reflecting on external or internal object."

Vivekānanda explains this in the following words :—

"This is the fourth sort of *Prāṇāyāma,* in which the *Kumbhaka* is brought about by long practice attended with reflection, which is absent in the other three."

(44) "ततः क्षीयते प्रकाशावरणम् ॥" (*YD.* I.2.52)

(45) "धारणासु योग्यता मनसः ।" (*YD.* I.2.53)

EXPLANATION

By the practice of *Prāṇāyāma* in the form of (*Pracchardana* and *Vidhārana*, i.e. ejectment and retention), the ability of concentration is acquired. A particular efficiency is accomplished by a devotee for the contemplation of God in his mind.

Q. What is *Pratyāhāra* ?

A. (46) "*Pratyāhāra* (i.e. the drawing in of the organs) is the detachment of senses from their objects and assuming the form of the mind-stuff, as it were." (*YD.* I.2.54)

EXPLANATION

Pratyāhāra (i.e. the restraint of senses) is that when the *Citta* (i.e. thinking principle) is brought under control and it does not move or distract from the contemplation or shelter of God. As the *Citta* is concentrated in the essence of God so the senses, i.e., with the conquest of mind is attained the conquest of senses, &c.

(47) "Thence (arises) supreme control of the senses." (*YD.* I.2 55)

EXPLANATION

Then, when the senses become detached from their (respective) objects and cease to have any attraction for them, there is a complete and supreme control over the organs. Whenever such a devotee proceeds for contemplation of God, his mind and senses are instantly restrained.

(48) "*Dhāraṇā* (concentration) is holding the mind on to some (particular) object." (*YD.* I.3.1)

EXPLANATION

Dhāraṇā (i.e. concentration) is the fixity of mental operations on some external or internal objects, e.g., the navel, the plexus, the heart-lotus, the aperture in the crown of the head, the tip of the nose, the tip of the tongue, &c. [External objects, e.g. *Om* or a *Bindu* (zero).]*

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(46) "स्वविषयासम्प्रयोगे चित्तस्य स्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः ॥" (*YD.* I.2.54)

(47) "ततः परमावश्यतेन्द्रियाणाम् ॥" (*YD.* I.2.55)

(48) "देशबन्धश्चित्तस्य धारणा ॥" (*YD.* I.3.1)

* Corrigendum of the first edition adds, "बाह्ये विषये अर्थात् ओङ्कारे बिन्दौ वा". But it is not found in *Śatābdi* and subsequent editions.

(49) "An unbroken flow of knowledge in that (object) is *Dhyāna* (i.e. meditation)." (*YD.* I.3 2)

EXPLANATION

Dhyāna (i e. meditation) is that where there is a uniform and unbroken flow of the knowledge of what has been accepted as the support of the object of meditation and which is untouched by other knowledge.

(50) "The same (meditation) when shining with the light of the object alone and devoid, as it were, of its own form, is *Samādhi* (i.e. absorption)." (*YD.* I.3.3)

EXPLANATION

The distinction between the *Dhyāna* and the *Samādhi* is that in meditation (*Dhyāna*), modifications of the mind (*Vṛttis*) exist in the form of meditator, the act of meditation, and the object of meditation, but in *Samādhi* (i.e. absorption) the mind ceases to experience its own existence of form, as it were, and becomes absorbed in the essence of God and His bliss.

(51) "(These) three (when practised) in regard to one object together are called *Saṃyama*." (*YD.* I.3.4)

EXPLANATION

Dhāraṇā, *Dhyāna* and *Samādhi* (i.e. concentration, meditation and absorption) exercised together are called *Saṃyama*. These three are the means towards the same end and are collectively styled as *Saṃyamas*. This is the technical term for all the three. This *Saṃyama* is the ninth limb of worship.

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(49) "तत्र प्रत्ययैकतानता ध्यानम् ॥" (*YD.* I.3.2)

The mind tries to think of one object, to hold itself to one particular spot, as the top of the head, the heart, etc., and if the mind succeeds in receiving the sensations only through that part of the body, and through no other part, that would be *Dhāraṇā* and when the mind succeeds in keeping itself in that state for sometime it is called *Dhyāna* (meditation).

(50) "तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः ॥" (*YD.* I.3 3)

(51) "त्रयमेकत्र संयमः ॥" (*YD.*I.3.4)

EVIDENCE OF UPANIṢADS ON THE TOPIC OF WORSHIP

(1) "Not he who has not desisted from bad conduct,
Not he who is not tranquil, not he who is not composed.
Not he who is not of peaceful mind
Can obtain Him by intelligence (*Prajñāna*)." (*KTU*. II.24)

(2) "They, who practise austerity (*Tapas*) and faith (*Śraddhā*) in the forest,
The peaceful (*Śānta*) knowers who live on alms,
Depart (*Prayānti*) passionless (*Virāga*) through the door of the sun, (i.e. *Prāṇa*)
To where is that immortal Person (*Puruṣa*), the changeless supreme spirit (*Ātman*). (*MUU*. I.2.11)

(3) "(The teacher should say) :
Now what is here in this city of Brahma, is an abode, a small lotus-flower. Within that is a (small) space (*Ākāśa*). What is within that, should be searched out ; that assuredly is what one should desire to understand." (*CHU*. VIII 1)

(4) "If they (i.e. the pupils) should say to him :
This abode, the small lotus-flower that is here in this city of Brahma (i e. body) and the small space within that—what is

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(1) "नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।
नाशान्तमानसो वापि प्रज्ञानेनैनमाप्नुयात् ॥" (कठे) (*KTU*. II.24)

(2) "तपः श्रद्धे ये ह्युपवसन्त्यरण्ये शान्ता विद्वांसो भैक्ष्यचर्यां चरन्तः ।
सूर्यद्वारेण ते विरजाः प्रयान्ति यत्रामृतः स पुरुषो ह्यव्ययात्मा ॥" (मुण्डके)
(*MUU*. I.2.11)

(3) "अथ यदिदमस्मिन् ब्रह्मपुरे दहरं पुण्डरीकं वेश्म, दहरोऽस्मिन् अन्तराकाशः,
तस्मिन् यदन्तः तदन्वेष्टव्यम् तद् वाव विजिज्ञासितव्यम् ॥" (*CHU*. VIII. 1)

According to Śaṅkara, the word Brahma here means the 'body' and the lotus-flower stands for 'heart'.

(4) "तं चेद् ब्रूयुः, यदिदमस्मिन् ब्रह्मपुरे दहरं पुण्डरीकं वेश्म, दहरोऽस्मिन् अन्तराकाशः,
किन्तदत्र विद्यते यदन्वेष्टव्यम्यद् वाव विजिज्ञासितव्यम् । इति ।
(*CHU*. VIII 2)

there which should be searched out, which assuredly one should desire to understand ?" (*CHU.* VIII.2)

(5) "He should say : 'As far, verily. as this world-space (*Ayam-Ākāśa*) extends, so far extends the space within the heart. Within it, indeed, are contained both heaven and earth, both fire and wind, both sun and moon, lightning and stars, both what one possesses here and what one does not possess ; everything here is contained within it." (*CHU.* VIII. 3)

(6) "If they should say to him : 'If within this city of Brahma is contained everything here, all beings as well as all desires, when old age overtakes it or it perishes, what is left over therefrom ?" (*CHU.* VIII.4)

(7) "He should say : 'That does not grow old with one's old age : it is not slain with one's murder. That (i.e. not the body) is the real city of Brahma. In it desires are contained. That is the Soul (*Ātman*), free from evil, ageless, deathless, sorrowless, hungerless, thirstless, whose desire is the Real, whose conception is the Real. For, just as here on earth human beings follow along in subjection to command ; of whatever object they are desirous, whether a realm, or a part of a field, upon that they live dependent." (*CHU.* VIII.5)

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(5) "स ब्रूयात् यावान् वा अयमाकाशस्तावानेषोऽन्तर्हृदय आकाश उभेऽस्मिन् द्यावापृथिवी अन्तरेव समहिते, उभावग्निश्च वायुश्च, सूर्याचन्द्रमसावुभौ विद्युन्नक्षत्राणि यच्चास्येहास्ति यच्च नास्ति सर्वं तदस्मिन् समाहितमिति ॥" (*CHU.* VIII.3)

(6) "तं चेद् ब्रूयुः अस्मिन् चेदिदं ब्रह्मपुरे सर्वं समाहितं सर्वाणि च भूतानि सर्वे च कामा यदैनज्जरामाप्नोति प्रध्वंसते वा किन्ततोऽतिशिष्यत इति ॥" (*CHU.* VIII.4)

(7) "स ब्रूयात् नास्य जरयैतज्जीर्यति न वधेनास्य हन्यत एतत् सत्यं ब्रह्मपुर-मस्मिन् कामाः समाहिताः । एष आत्मा अपहतपाप्मा विजरो विमृत्युः विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पो यथा ह्येवेह प्रजा अन्वाविशन्ति यथानुशासनं यं यमन्तमभिकामा भवन्ति यं जनपदं यं क्षेत्रभागं तं तमेवोप-जीवन्ति ॥" (*CHU.* VIII.5)

The apodosis of this comparison seems to be lacking. However, the general idea is doubtless, the same as in the following predictions : i.e.

(Contd.)

EXPLANATION

The import of all these (verses) will be explained in Hindi.

Thus the worship of God is twofold, viz., *Saguṇa* (i.e. qualified) and *Nirguṇa* (i.e. qualityless). For instance, in the verse '*Sa Paryagāt* etc.' (i.e. He encompasses etc.) (explained already—*YV.* XXXX.8) the epithets '*Śukra*' (i.e. Bright) and '*Śuddha*' (i.e. Pure) refer to the worship of God as possessor of qualities and the epithets *Akāyam* (i.e. Bodiless), *Abraṇam* (i.e. Scatheless), *Asnāviram* (i.e. Sinewless) &c. denote a worship of God as qualityless. Similarly (in the following verse) :—

(8) "God is one, hidden in (the hearts of) all creatures. He is All-pervading and is the Inmost-self of beings. He is Master of all ; the (ultimate) resort and abode of all. He is the (pure) witness (of all). He is the absolute and devoid of qualities." (*Śvetāśva.* VI.11)

EXPLANATION

The words '*Eko Devaḥ*' (i.e. God is one) &c. refer to the worship of *Saguṇa* (i.e. qualified one) and the words '*Nirguṇa*' (i.e. qualityless) &c. denote worship without qualities.

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they who in this life are slaves to the dictates of desire like the slaves of a ruler, will continue unchanged in the hereafter.

Whitney in American Journal of Philosophy (Vol. II, p. 429) explains it differently :—

"For just as here subjects (of a kind who leads them into a new territory) settle down according to order (and) whatever direction their desires take them to, what region, what piece of ground, that same they severally live upon—so, we are to understand, is it also in the other world ; one's desires determine his conditions there."

(8) "एको देवः सर्वभूतेषु गूढः
सर्वव्यापी सर्वभूतान्तरात्मा ।
सर्वाध्यक्षः सर्वभूताधिवासः
साक्षी चेता केवलो निर्गुणश्च ॥" (*Śvetāśva* VI.11)

God is *Saguṇa* (i.e. possessor of qualities) when He is (described as) possessing attributes of *Sarvajña* (i.e. All-knowingness) &c. He is *Nirguṇa* (i.e. qualityless) also, when He is stated to be devoid of qualities as free from afflictions such as *Avidyā* (i.e. ignorance) &c., free from quantity such as *Parimāṇa* (i.e. measurements), numberless, two, &c., and from such qualities as sound, touch, form, taste and smell. When God is eulogised as all-pervading, the ruler of all, the lord of all, this (type of) worship is called *Saguṇa* (i.e. qualified). When God is (described as) unborn, the scatheless (*Abraṇa*), formless and without body, and when He does not possess the attributes of form, taste, smell, touch, number and measure, this (kind of) worship is styled as *Nirguṇa* (qualityless). The assumption that God becomes *Saguṇa* when He assumes body and He becomes *Nirguṇa* when he leaves the body is false and is based on ignorance. This (interpretation of the words *Saguṇa* and *Nirguṇa*) runs counter to the scriptures, the Vedas, and other authorities. It is also opposed to the (practical) experience of the learned. The wise should discard it as preposterous.

EMANCIPATION

The *Jīva* (i.e. the individual Soul) attains final liberation b; worshipping God (in the manner described above), purging himself o delusion and sinful conduct and by the (spiritual) development throug righteous deeds. Now the aphorisms from Yoga Śāstra on Emancipatioı (are cited below) :—

(1) "Ignorance (*Avidyā* i.e. nescience), Egoism (*Asmitā*), attach ment (*Rāga*), aversion (*Dveṣa*), and clinging to lif (*Abhiniveśa*)—are five afflictions (*Kleśas*)." (*YD.* I.2.3

(2) "Ignorance (*Avidyā*), is the (productive) field of all these tha follow, whether they are dormant (*Prasupta*), attenuate (*Tanu*), overpowered (*Vicchinna*), or expanded (*Udāra*)." (*YD.* I.2.4

(3) "Ignorance (*Avidyā*) is taking that which is non-eternal a eternal ; impure as pure ; painful as happy and non-self a Self (*Ātman*)." (*YD.* I.2.5

(4) "Egoism (*Asmitā*) is the identification of the Seer with th instrument of seeing." (*YD.* I.2.6

(5) "Attachment (*Rāga*) is that which dwells on pleasure." (*YD.* I.2.7

(6) "Aversion (*Dveṣa*) is that which dwells on pain." (*YD.* I.2.8

(7) "Flowing through its own nature and established even in th learned, is the Clinging to Life (*Abhiniveśa*)." (*YD.* I.2.9

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(1) "अविद्याऽस्मितारागद्वेषाभिनिवेशाः पञ्च क्लेशाः ।।" (*YD.* I.2.3)

(2) "अविद्या क्षेत्रमुत्तरेषां प्रसुप्त-तनु-विच्छिन्नोदाराणाम् ।।" (*YD.* I.2.4)

(3) "अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या ।।" (*YD.* I.2.5)

(4) "दृग्-दर्शनशक्त्योरेकात्मतैवाऽस्मिता ।।" (*YD.* I.2.6)

(5) "सुखानुशयी रागः ।।" (*YD.* I.2.7)

(6) "दुःखानुशयी द्वेषः ।।" (*YD.* I.2.8)

(7) "स्वरसवाही विदुषोऽपि तथारूढो अभिनिवेशः ।।" (*YD.* I.2.9)

(8) "There being absence of that (ignorance), there is absence of junction (of the Seer and the seen) which is the thing-to-be-avoided ; that is the Absolute Independence (*Kaivalya*) of the Seer." (*YD.* I.2.25)

(9) "By giving up even these powers (*Siddhis*), comes the destruction of the very seed of evil, which leads to *Kaivalya* (i.e. Absolute Independence)." (*YD.* I.3.51)

(10) "By the similarity of purity between the *Sattva* (intellect) and the *Puruṣa* (Soul) comes *Kaivalya* (i.e. Absolute Isolation)." (*YD.* I.3.56)

(11) "Then the mind becomes deep in discrimination and gravitates towards *Kaivalya*." (*YD.* I.4.25)

(12) "The resolution in the inverse order of the qualities, bereft of any motive of action for the *Puruṣa*, is *Kaivalya* or it is the establishment of the power of knowledge in its own nature." (*YD.* I.4.33)

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(8) "तदभावात् संयोगाभावो हानं तद् दृशेः कैवल्यम् ॥" (*YD.* I.2.25)

(9) "तद् वैराग्यादपि दोषबीजक्षये कैवल्यम् ॥" (*YD.* I.3.51)

The idea is that he attains Absolute Aloneness or independence and becomes free. I.e., When one gives up even the ideas of omnipotence and omniscience, then comes entire rejection of enjoyment. When a Yogin has seen all these wonderful powers and rejected them, he reaches the goal. What are all these powers ? Simply manifestations. They are no better than dreams. Even Omnipotence is a dream. It depends on the mind. So long as there is a mind it can be understood that the goal is beyond even that mind.

(10) "सत्त्वपुरुषयोः शुद्धिसाम्ये कैवल्यम् ॥" (*YD.* I.3.56)

I.e., *Kaivalya* is attained when the mixture of purity and impurity called *Sattva* has been made as pure as the *Puruṣa* itself ; then the *Sattva* reflects only the unqualified essence of purity, which is the *Puruṣa*.

(11) "तदा विवेकनिम्नं कैवल्यप्राग्भारं चित्तम् ॥" (*YD.* I.4.25)

(12) "पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वा चितिशक्तेः ॥" (*YD.* I.4.33)

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Now the aphorisms from the Nyāya Śāstra :—

(13) "Emancipation (*Apavarga*) results, when among afflictions, birth, attachment, defects and false knowledge, the destruction of that which follows, leads to the destruction of that which precedes." (*ND.* I.1.1)

(14) "The frustration (of hopes) is the characteristic of affliction (*Duḥkha*)." (*ND.* I.1.2)

(15) "Absolute Independence is *Apavarga* (i.e. final liberation)." (*ND.* II.21.22)

Now the Vedanta Texts :—

(16) Bādari says : "There is absence (of body and organs) (in the state of liberation) because it is thus (described in the Scriptures)." (*VD.* IV.4.10)

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This is to say :—

"Nature's task is done, this unselfish task which our sweet nurse, Nature, had imposed on herself. She gently took the Self-forgetting Soul by the hand, as it were, and showed him all the experiences in the universe, all manifestations, bringing him higher and higher, through various bodies, till his lost glory came back, and he remembered his own nature. Then the kind mother went back the same way, she came, for others who also have lost their way in the trackless desert of life. And thus is she working, without beginning and without end. And thus, through pleasure and pain, through good and evil, the infinite river of souls is flowing into the ocean of perfection, of self-realization.

Glory unto those who have realised their own nature : may their blessings be on us all." (*Vivekānanda*)

(13) "दुःख-जन्म-प्रवृत्ति-दोष-मिथ्याज्ञानाना-
मुत्तरोत्तरापाये तदनन्तरापायादपवर्गः ।।" (*ND.* I.1.1)

(14) "बाधनालक्षणं दुःखम् ।।" (*ND.* I.1.2)

(15) "तदत्यन्तविमोक्षोऽपवर्गः ।।" (*ND.* II.21.22)

(16) "अभावं बादरिराह ह्येवम् ।।" (*VD.* IV.4.10)

(Contd)

(17) Jaimini says : "There is existence (of the subtle body), because option has been ordained in the Scriptures)."

(*VD.* IV.4.11)

(18) Therefore, the Son of Bādari (i.e. *Vyāsa*) says : "There are both (i.e. existence and non-existence of a body) as in the *Dvādaśaha* (i.e. a sacrifice to be completed in 12 days and to be performed by a *Vānaprastha*)." (*VD.* IV.4.12)

(Contd. from page 247)

I.e., In the previous Sūtra, it was told that if one attains final liberation, by his mere wish, things come to pass. This shows that soul possesses a mind. The question naturally arises whether it possesses a body or not. Bādari says that it does not, for the scriptures say so. "And it is by means of this divine eye of the mind that he sees the desires and rejoices" (*CHU.* VIII.12.5).

This shows that it retains only the mind and not the organs, etc.

(17) "भावं जैमिनिर्विकल्पामननात् ॥" (*VD.* IV.4.11)

The following evidence is meant by the above-mentioned question :

"स एकधा भवति पञ्चधा भवति, सप्तधा भवति नवधा भवति" (छान्दोग्य), i e.,

"He being one becomes three, five, seven, nine" (*CHU.* VII.26.2)

This testimony says that a released soul can assume more than one form which clearly indicates that it possesses body or bodies, the mind and the organs. This is the view of Jaimini.

(18) "द्वादशाहवदुभयविधं बादरायणोऽत: ॥" (*VD.* IV.4.12)

From the above Bādarāyaṇa (son of *Bādari*) sums up that the released soul is of both kinds like the "Twelve Days' Sacrifice" (द्वादशाहवत्).

The idea is that from the twofold declaration of the scriptures, this can be concluded that a released soul can exist both ways—with or without body—according to its liking. It is like the Twelve Days' Sacrifice, which is called a *Satra* as well as an "*Ahīna*" (अहीन) Sacrifice.

This can be better explained in the following words :—

' The question is whether soul retains body in the state of final liberation or not. According to Bādari, the body does not remain in Emanci-

(Contd.)

The Upaniṣads Say :—

(19) "When cease, the five
(Sense—) knowledges, together with the mind (*Manas*)
And the intellect (*Buddhi*) stirs not –
That, they say, is the highest course (*Paramā gati*)."
(*KTU*. VI.

(20) "This, they consider, as Yoga :—
"The firm holding back of the senses."
Then one becomes undistracted (*Apramatta*)
Yoga, truly, is the origin and the end (*Prabhava* and *Apyaya*
(*KTU*. VI.

(Contd. from page 248)

pation. Contrary to this view, Jaimini holds the view that the body exis even at that stage ; because he says that it is declared in the Scriptur that an emancipated soul can assume body at his option.

Thus the son of Bādari (*Vyāsa*) contends that there are both, i. presence of body as well as absence of body, as in the Twelve Day Sacrifice, enjoined for a *Vānaprastha*. He is allowed to take only a ve limited quantity of food by taking that hunger is present as well as abse as the Performer of Sacrifice is not allowed to take full meals. Therefo he cannot be said hungry, nor that he is not hungry.

(19) "यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।
बुद्धिश्च न विचेष्टते तामाहुः परमां गतिम् ॥" (*KTU*. VI 10)

Also found in *MTU*. VI.30.

(20) "तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।
अप्रमत्तस्तदा भवति, योगो हि प्रभवाप्ययौ ॥" (*KTU*. VI.11)

Here, tbe word 'Yoga' literally means 'yoking' ; both a 'yoking', i. subduing, of the senses , and also a 'yoking', i.e. joining or 'union' wi the Supreme Soul.

The word '*Apramatta*' has been translated by us as 'undistracted'. is a technical Yoga-term.

The words '*Prabhava* and *Apya*' in this verse literally mean 'the origi and the end'; perhaps, of "the world" of beings and experiences. Th

(Contd.

(21) "When are liberated all
The desires that lodge in one's heart,
Then a mortal becomes immortal :
Therein he reaches Brahma." (*KṬU*. VI.14)

(22) "When are cut all
The knots of the heart here (on earth),
Then a mortal becomes immortal !
—Thus far, is the instruction." (*KTU*. VI.15)

(23) "He, (the emancipated soul) verily, with that divine eye, the mind, sees desires here, and experiences enjoyments." (*CHU*. VIII.12.5)

(24) "Verily, those (gods) who are in the Brahma-world (i e. in the state of communion with Brahma) reverence that Self. Therefore, all worlds and all desires have been appropriated by them. He obtains all worlds and all desires who has found out and who understands that Self (*Ātman*). Thus spoke *Prajāpati*—yea, thus spoke *Prajāpati*." (*CHU*. VIII.12.6)

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is : 'the world' becomes created for the person when he emerges from the Yoga state, and passes away when he enters into it. According to Śaṅkara, the translation should be : "An arising and a passing away", i.e., is transitory. But according to our author "*Prabhava*" means "illumination of pure and true qualities" and "*Apyaya*" denotes "end of impurities and falsehood." The Yogin attains these *Guṇas*, through '*Upāsanā-yoga*'.

(21) "यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ।" (*KTU*. VI 14)

(22) "यदा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रन्थयः ।
अथ मर्त्योऽमृतो भवत्येतावदनुशासनम् ॥" (*KTU*. VI.15)

(23) "दैवेन चक्षुषा मनसैतान् कामान् पश्यन् रमते ।" (*CHU*. VIII.12.5)

(24) "य एते ब्रह्मलोके तं वा एतं देवा आत्मानमुपासते ।
तस्मात् तेषाꣳ सर्वे च लोका आत्ताः सर्वे च कामाः ।
स सर्वाꣳश्च लोकान् आप्नोति सर्वाꣳश्च कामान् ।
यस्तमात्मानमनुविद्य जानाति इति ह प्रजापति-
रुवाच प्रजापतिरुवाच ॥" (*CHU*. VIII.12.6)

(25) "That, within which they are, is Brahma. That is the Immortal. That is the Self (*Ātman*). I go to *Prajāpati's* abode and assembly-hall. I am the glory of the Brāhmaṇas, the glory of the Princes (*Rājans*), the glory of the masses (*Viśām*) ;

I have attained unto glory.
I am the glory of the glories." (*CHU.* VIII.14)

(26) "The ancient narrow path that stretches far away
Has been touched by me, has been found by me.
By it the wise, the knowers of Brahma, go up
Hence, to the *All Bliss* world, released."

(27) "On it, they say, is white and blue
And yellow and green and red.
That was the path Brahma found ;
By it goes the Knower of Brahma, the doer of right (*Puṇya-Kṛt*), and every shining one."

(28) "They who know the breathing of the breath,
The seeing of the eye, the hearing of the ear,
(The food of food) the thinking of the mind—
They have recognised the ancient, primeval Brahma.
By the mind alone is to be perceived.
There is in Him (or in world) no diversity."

(29) "He gets death after death,
Who perceives here seeming diversity.
As a unity only is to be looked upon—
This indemonstrable, enduring Being."

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(25) "यदन्तरापस्तद् ब्रह्म तदमृतं स आत्मा, प्रजापतेः सभां वेश्म प्रपद्ये । यशोऽहं भवामि ब्राह्मणानां यशो राज्ञां यशो विशां यशोऽहमनुप्रापत्सि स हाहं यशसां यशः ॥" (*CHU.* VIII.14)

(26) "अणुः पन्था विततः पुराणो मां स्पृष्टो वित्तो मयैव ।
तेन धीरा अपियन्ति ब्रह्मविद उत्क्रम्य स्वर्गं लोकमितो विमुक्ताः ॥"

(27) "तस्मिन् शुक्लमुत नीलमाहुः पिङ्गलं हरितं लोहितं च ।
एष पन्था ब्रह्मणा ह्यानुवित्तः तेनैति ब्रह्मवित् तैजसः पुण्यकृच्च ॥"

(28) "प्राणस्य प्राणमुत चक्षुषश्चक्षुरुत श्रोत्रस्य श्रोत्रमन्नस्यान्नं मनसो ये मनो विदुः ।
ते निचिक्युः ब्रह्म पुराणमग्र्यं मनसैवाप्तव्यं नेह नानास्ति किंचन ॥"

(29) "मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ।
मनसैवानुद्रष्टव्यमेतदप्रमेयं ध्रुवम् ॥" (Contd.)

(30) "Spotless, beyond space,
The unborn Soul, great, enduring,
By knowing Him only, a wise
Brāhmaṇa should get for himself intelligence."

(*SB.* XIV.7 ; *BU.* IV.4.8,9,18-21)

(31) "He (*Yājñavalkya*) said : "That, O Gārgī, Brāhmaṇas call imperishable (*Akṣara*). It is neither coarse (or gross) nor fine (or subtle), nor short, nor long, nor red, nor glowing (like fire), nor adhesive (like water). He is without shadow and without darkness, without air and without space, without stickiness, (intangible), odorless, tasteless, without eye, without ear, without voice, without wind, without energy, without breath, without mouth, without personal or family name, unaging, undying, without fear, immortal, stainless, not uncovered, not covered, without measure, without inside, and without outside.

It consumes (eats) nothing.
No one consumes it." (*SB.* XIV.6 8 ; *BU.* III.8.8)

EXPLANATION

Thus the *Jīva* (i.e. the individual soul) becomes happy for ever by attaining the Supreme Being who is (the ultimate) goal of the released Souls, who is liberation itself and who is defined as "All-existence, All-consciousness and All-bliss."

(Contd. from page 251)

Our author explains the phrase "न नानेव" (i.e. no diversity) as God is one and one only. There is no second or third God. He is one, without a second, third, and so on.

(30) "विरजः पर आकाशात् अज आत्मा महाध्रुवः ।
तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः ।।"

(*SB.* XIV.7 ; *BU.* IV.4.8,9,18-21)

(31) "स होवाच । एतद्वै तदक्षरं गार्गि ब्राह्मणा अभिवदन्त्यस्थूलमनणु अह्रस्वमदीर्घमलोहितमस्नेहमच्छायमतमोऽवाय्वनाकाशमसङ्गमस्पर्शमगन्धमरसमचक्षुष्कमश्रोत्रमवागमनोऽतेजस्कमप्राणममुखमनामागोत्रमजरममरमभयममृतमरजोऽशब्दमविवृतमसंवृतमपूर्वमनपरमनन्तरमबाह्यम् । न तदश्नोति किञ्चन न तदश्नोति कश्चन ।।" (*SB.* XIV.6.8 ; *BU.* III.8.8)

(32) "You, who are adorned with sacrifice and pious donations, have won the friendship of Indra (i.e. God) and immortality ; upon you O Aṅgirasas, may happiness attend ; welcome O men (*Mānavas*) to you who are most wise." (*RV*. X.62.1)

(33) "He is our Kin, our Father and Begetter ; He knows all beings and all ordinances. Securing eternal life in Him, the gods have risen upward to the third high region (i.e. stage).

(*YV*. XXXII.10)

The (text) beginning with '*Avidyā*' etc. (*YD*. I.2.3) and ending with the words '*Adhyairayant*' describes the state of final release. It is to be (clearly) understood. The meanings of the (last two verses) have been given in our Hindi rendering.

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(32) ये यज्ञेन दक्षिणया समक्ता इन्द्रस्य सख्यममृतत्वमानश ।
तेभ्यो भद्रमङ्गिरसो वो अस्तु प्रति गृभ्णीत मानवं सुमेधसः ॥"

(*RV*. X.62.1)

A faithful translation of this verse has been given above. Our author has not commented upon this verse in its Sanskrit text. An explanatory note on this verse has, however, been given by him in Hindi which in no way can be taken the paraphrase or literal rendering. It gives only the import which can be summed up :—

"The emancipated souls (i.e. Aṅgirasas) live in the bliss of final beatitude, performing sacrifices of knowledge and surrendering themselves to God by way of *Dakṣiṇā*. All happiness is meant for them who by the friendship of God have got final Release. The other released souls, who have attained that stage earlier to them, admit them in their blissful association. They receive them with loving eyes and sweet words."

Griffith interprets the word '*Mānava*' as 'son of Manu', i.e., Nābhānediṣṭa Mānava. But according to the Nirukta, Aṅgirasas mean "vital airs in the body" which are sons of cosmic energy (i.e. Agni). (cf : *RV*. VIII.2.105)

(33) "स नो बन्धुर्जनिता स विधाता धामानि वेद भुवनानि विश्वा ।
यत्र देवा अमृतमानशानास्तृतीये धामन्नध्यैरयन्त ॥ (*YD*. XXXII.10)

Cf. *RV*. X.82,5.

THE ART OF BUILDING SHIPS AND AERIAL CARS

(1) "*Tugra* (i.e. a man of mighty aspirations) desirous of riches (*Rayim*) and prosperity (*Bhujyum*) should cross (frequently) oceans (and thus amass the wealth) in ships (*Aśvinā*) (running with the help of) water, fire and energy. Such a man never dies (*Mamṛvān*). The *Aśvinas* (i.e. the water and fire) provide for him boats, ships and aerial cars (*Antarikṣa-Prudbhiḥ*) unwetted by the billows." (*RV*. I.116.3)

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(1) तुग्रो ह भुज्युमश्विनोदमेघे रयिं न कश्चिन्ममृवाँ अवाहाः ।
तमूहथुर्नौभिरात्मन्वतीभिरन्तरिक्षप्रुद्भिरपोदकाभिः ॥" (*RV*. I.116.3)

This verse is differently understood and interpreted by all the Eastern and Western scholars. They have traced here some historical events, where *Tugra* and *Bhujyu* are proper nouns. Sāyaṇa, the well-known commentator, explains the word "*Tugra*" as 'Rājā or King'. He had a son by name *Bhujyu*. *Tugra*, it is said, was a great friend of the *Aśvins*. Being much annoyed by enemies residing in a different island, *Tugra* sent his son *Bhujyu* against them with an army on board ship. After sailing some distance, the ship encountered a storm, in which his ship was lost. Bhujyu applied to the *Aśvins* who brought him out and his army back in their own ships, in three days. It is evident from this and the two following verses. Sāyaṇa translates this verse as :—

"*Tugra*, verily *Aśvins*, sent (his son) Bhujyu to sea, as a dying man parts with his riches ; but you brought him back in vessels of your own, floating over the ocean, and keeping out the waters."

Griffith who followed Sāyaṇa explains this verse as :—

"Ye, *Aśvins*, as a dead man leaves his riches, *Tugra* left Bhujyu in the cloud of water.
Ye, brought him back in animated vessels, traversing air, unwetted by the billows." (Contd.)

(2) "These three types of cars should possess means of comforts and should be able to run (at such a swift speed) that they may cross the watery ocean, the land, the upper region in three days and three nights as if they were provided (with) hundreds of feet, possessing six mechanisms, five chambers causing swiftest speed." (*RV*. I.116.4)

(Contd. from page 25[illegible])

Griffith also adds :—

"Bhujyu : a Rājarṣi, son of Tugra, rescued when in danger of drowning."

Readers will mark here the evident difference between Sāyaṇa and Griffith.

According to Dayānanda, the Vedas contain no historical events or names of the persons. The Vedic words denote only the general meaning. Yāska also held this view and says "तत्रोपमार्थेन युद्धवर्णा भवन्ति ।" The followers of the Nirukta school take only the etymological interpretations of the Vedic words. Therefore, Yāska says :—

"तत्को वृत्रः ? मेघ इति नैरुक्ताः । त्वाष्ट्रोऽसुर इत्यैतिहासिकाः ॥"

Here, the words '*Tugra*' and '*Bhujyu*' (taken as proper nouns by others) mean only 'a seeker of riches' and 'the enjoyable articles' respectively. The grammatical explanations of these words are given by our author in the original text.

(2) "तिस्रः क्षपस्त्रिरहाति व्रजद्भिः नासत्या भुज्युमूहथुः पतङ्गैः ।
समुद्रस्य धन्वन्नार्द्रस्य पारे त्रिभी रथैः शतपद्भिः षडश्वैः ॥ (*RV*. I.116.4)

H. H. Wilson says here, "This is a rather unintelligible account of a sea voyage, although the words of the text do not admit of any other rendering." He translates it :—

"Three nights and three days, *Nāsatyas*, have you conveyed *Bhujyu*, in three rapid revolving cars, having a hundered wheels, and drawn by six horses, along the dry bed of the ocean, to the shore of the sea." (P. 1[illegible]7)

Griffith renders it :—

"*Bhujyu*, ye bore with winged things, Nāsatyās, which for three nights, three days full swiftly travelled,

To the sea's farther shore, the strand of ocean, in three cars, hundred footed, with six horses."

EXPLANATION

The purport (of these stanzas) is as follows :—

The stanzas, e.g. "*Tugro ha* etc." describe the (various) arts of building (ships etc.). The word '*Tugra*' is derived from √*Tuj* 'to kill, to strengthen, to accept, to live in a house' with the suffix '*Rak*' occurring in *Uṇādis*. Thus *Tugra* means a person desirous of wealth. He, being desirous of riches (*Rayim*) and things of enjoyments (*Bhujyu*), e.g. necessities of life, comforts and victory, should accomplish his desires with the aid of physical and material science. He by constructing ships of wood, iron &c. and by using fire and water (*Aśvinā*) (for producing steam) may make voyages in the ocean for export and import and thus amass riches. By adopting this practice none can die of starvation aud without assets, for he has laboured so much. Hence ships must be launched (*Avahāḥ*) in the ocean for going and coming from one country to another by water. How can ships be constructed ? Ships are to be constructed with metals, e.g. iron, copper, silver, or with wood, &c., and by the use of heat and light-producing energy. These substances (*Aśvins*) when rightly used enable men to go from one country to another with all comforts. Here the verb '*Ūhathuḥ*' (conveyed) is in the Second Person. This Person is to be converted into the Third Person. The ships which take men on their forward and homeward voyages on the sea must be strong (*Ātmanvatībhiḥ*) and able to remain steady. The officials and the traders should voyage by means of ships whenever emergency requires. Similarly conveyances of many other kinds e.g. aerial cars, &c. can be constructed with the above-mentioned materials and means. All men should amass the highest type of wealth with the help of aerial cars traversing the upper regions (*Antarikṣaprudbhiḥ*). Ships and aerial cars should be so smooth and polished that they become water-proof (*Apodaka*) and water does not enter into them. In this way men should travel in the three regions, e.g. land, water and air, by means of land vehicles, ships and aerial cars. (*RV*. I.116.4 ; X.62.1)

The following evidence (from the Nirukta supports our interpretation of the word *Aśvins*) : –

(3) "Now the Devatās of the bright firmament. Among them, the *Aśvins* are the first to come. The (two) *Aśvins* are so called

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(3) "अथातो द्युस्थाना देवताः । तासामश्विनौ प्रथमागामिनौ भवतः । अश्विनौ यद् व्यश्नुवाते सर्वम् । रसेनान्यो, ज्योतिषाऽन्यः । अश्वैः—अश्विनौ—इत्यौर्णवाभः । तत्कौ अश्विनौ ? द्यावापृथिव्यौ इत्येके । अहोरात्रौ—इत्येके । सूर्याचन्द्रमसौ —इत्येके ।"

(N. XII.1)

as they pervade all. One (pervades all) by juice and the other by light. According to Aurṇavābha, they are called *Aśvins* because they possess *Aśvas* (i.e. horses). Now what are *Aśvins*? According to some (they are) the bright region and the earth. According to others, (they are) day and night. According to (still) others, the sun and the moon." (*N*. XII.1)

(4) "Similarly *Aśvins* are *Jarbharī* (i.e. protectors) and *Turpharī* (i.e. destroyers). They are *Udanyajevetyudakaje-Iva*, i.e. water-born as it were, i.e. like the two ocean-born gems." (*N*. XIII.5)

From these citations it is proved that three types of cars can be prepared by mechanical devices with the help of gases (*Vayu*), fire, water and earthly substances.

Three kinds of vehicles, the ships, &c., (*Tribhir-Rathaiḥ*) should contain all sorts of comforts (*Ramaṇīya Sādhana*) and they should have a speed as fast as to cross the ocean, the land and the upper region in three days and three nights (*Tisraḥ Kṣpaḥ-Tri-ahā*) rushing on their ways as if they were equipped with countless feet (*Śata-Padbhiḥ*). These cars should have *Ṣaḍ-Aśvas* (six mechanisms), i.e. five chambers for swiftest speed.

What material is used for the successful operation of these cars ?

These cars are to be operated with the help of the *Nāsatyas*, i.e. the above-mentioned *Aśvins*. Hence, the statement : "*Nāsatyas*, i.e. *Dyau* and *Pṛthivī* (i.e. the bright region and the earth) set the cars move."

In the stanza the verb '*Ūhathuḥ*' is used in the Second Person in the sense of the Third Person as is obvious. The (following aphorism from) the Aṣṭādhyāyī is an evidence in support of this interchange :—

(5) "Interchange is very common." (*P*. III.1.85)

On this the author of the Mahābhāṣya says :—

(6) "The author of the Śāstra means to approve the interchange (in the use of) case, verbal suffix, *Padas*, gender, person, tense,

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(4) "तथाश्विनौ चापि भर्त्तारौ, जर्भरी=भर्त्तारौ, तुर्फरी तु हन्तारौ । उदन्यजेवेत्युदकजे इव, रत्ने समुद्र ।।" (N. XIII.5)

(5) "व्यत्ययो बहुलम् ।।" (P. III.1.85)

(6) "सुप्तिङुपग्रहलिङ्गनराणां कालहलच्स्वरकर्तृयङां च ।
व्यत्ययमिच्छति शास्त्रकृदेषां सोऽपि च सिद्ध्यति बाहुलकेन ।।" (MB.)

consonants, vowels, accent, *Kartṛ* and *Yaṅ* ; this object is accomplished here with the word *'Bahulaka'*, i. e. very common." (*MB.*)

Thus the meaning is : "Those very *Nastyas*, i.e. *Aśvins*, move rightly the cars." The past perfect tense is here in the sense of present indefinite. They alone are the principal means and helps in building these (three kinds of) cars.

By following this way and not otherwise men can obtain *Bhujyu*, **i.e.** the best comforts and enjoyments. (*RV*. I.116.4)

(7) "*Aśvins* move (the three kinds of) cars endowed with hundreds of cars or propellers (*Śata-Aritra*) in the ocean of water and the air where there is nothing to give support, nothing to rest upon, nothing to cling to, for the accomplishment of pleasures and comforts." (*RV*. I.116.5)

(8) "The *Aśvins* (i.e. water and fire) generate the white steam (*Śveta-Aśva*) for swift locomotion (*Aghaśvaya*) bringing always all comforts. This gift of *Aśvins* is meritorious (*Mahi*) and to be celebrated. Such a swift car (*Vaji*) should be procured (*Havya*) by the merchants (*Arya*)." (*RV*. I.116.6)

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(7) "अनारम्भणे तदवीरयेथामनास्थाने अप्रभणे समुद्रे ।
यदश्विना ऊहथुर्भुज्युमस्तं शतारित्रां नावमातस्थिवांसम् ॥" (*RV*. I.116.5)

Griffith translates it :—

"Ye wrought that hero exploit in the ocean which giveth no support, or hold or station,

What time ye carried *Bhujyu* to his dwelling, borne in a ship with hundred cars, *O Aśvins*."

Sāyaṇa explains :—

"This exploit you achieved, *Aśvins*, in the ocean, where there is nothing to give support, nothing to rest upon, nothing to cling to, that you brought *Bhujyu*, sailing in a hundred-oared ship, to his father's house."

(8) यमश्विना ददथुः श्वेतमश्वमघाश्वाय शश्वदित्स्वस्ति ।
तद्वां दात्रं महि कीर्त्तेन्यं भूत् पैद्वो वाजी सदमिद्धव्यो अर्यः ॥" (*RV*. I.116.6)

(Contd.)

EXPLANATION

O men, you should travel in the ocean full of water or in the upper region where there is nothing to (*Anārambhaṇe*) give support, nothing to rest upon (*Anāsthāne*) and nothing to catch at by hands (*Agrabhaṇe*) for the success in your undertakings by preparing ships and aerial cars through the methods described above. The phrase '*Aśvinā Ūhathuḥ-Bhujyum*' (i.e. *Aśvins* carry *Bhujyu*) is to be interpreted in the above-mentioned manner. Such cars when driven by the properly used *Aśvins* (*Astan*, i.e. launched or driven ; from √*Aṣ* 'to throw') bring success to the efforts. What type of ship (or aerial car) should be launched in the ocean (or in the air) ? (Here it is stated that) it should be *Śata-Aritram*, i.e. it should have hundred cars, made of steal for supporting, steering and for taking the bearings. Such

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(Contd. from page 258)

The meanings of the following words deserve particular notice :—

(a) *Aśvins* : i.e. water and fire.

(b) *Śvetam-Aśvam* ; i.e. white steam.

(c) *Vājī* : i.e. a car moving at very fast speed.

(d) *Havya* : i.e. worth having.

(e) *Arya* : i.e. a trader.

Dayānanda cites a number of evidences to support these meanings in the original text. His vision is *ārṣa* (i. e. Seer's observations).

But H. H. Wilson interprets it :—

"*Aśvins*, the white horse you gave to Pedu, whose horses were indestructible, was ever to him success; that, your previous gift, is always to be celebrated : the horse of Pedu, the scatterer (of enemies), is always to be invoked." He adds the following note :—

"It is said, Pedu was a certain Rājarṣi, who worshipped the *Aṣvins*. They gave, therefore, him a white horse, through the possession of which he was always victorious over his enemies."

Griffith says :—

"The white horse, which of old ye gave, Aghāśva, Aśvins, a gift
to be his wealth for ever.

Still to be praised is that your glorious present, still to be famed
is the brave horse of Pedu."

cars are to be used on land. in water and in the air. These three types of cars should be constructed with hundred mechanical fittings, fastenings and regulating apparatus (for keeping them joltless and steady). Such cars procure lasting and abiding (*Tasthivāṃsam*, i.e. *Sthiti Mantam*) happiness and prosperity. (*RV*. I.116.5)

As this practice yields all enjoyments, all men should make efforts in this way. The expert scientists produce white steam (*Śvetam Aśvam*) by properly employing the above mentioned *Aśvins*, i.e. water and fire, which make the aforesaid cars run at the swiftest speed. Such cars always (*Śaśvat*) are source of happiness (*Svasti*). These perfect cars are provided by *Aśvins* and men should take (best) advantage (*Guṇa*) of them. Here the word '*Vām*' (i.e. yours) is in the sense of 'their' by the interchange of person. The power of *Aśvins* is described here as *Dātram*, i.e a gracious present as it is conducive to happiness. It is '*Mahi*', i e. highly meritorious and is to be celebrated (*Kīrtenyam*). The word '*Kīrtenyam*' is formed by adding the suffix '*Kenya*' according to the aphorism of "*Kṛtyārthe Tavaikena-Kenya-Tvanaḥ*" (P. III.4.14).** This means, "highly glorious." It gives excellent good to others. Here the word '*Bhūt*', i.e. *Abhūt* (i.e. was), is in the sense of '*Bhavati*' (i.e. is). Here past tense is used in the sense of present tense (by interchange). This swift horse by name Agni (i.e. fire) is *Paidva* and it causes these cars to run rapidly on their ways. According to the Nighaṇṭu (I. 14) :—

(9) "*Paidva* and *Pataṅga* are the synonyms of horse."

(*Nighaṇṭu* I.14)

Thus we should employ this fire, the cause of swift locomotion, (*Sadam-it*) to our use. *Arya* (i.e. a merchant) particularly should use this type of horse. According to the following aphorism of Pāṇini the word '*Arya*' means a merchant or a *Vaiśya* : —

(10) "*Arya* in the sense of *Svāmī* (i.e. master) and *Vaiśya* (i.e. a merchant). (*P*. III.1.103)

** कृत्यार्थे तवैकेन-केन्य-त्वनः ।" (P. III.4.14)

(9) "पैद्वपतङ्गौ अश्वनाम्नी ॥" (Nighaṇṭu I.14)

(10) "अर्यः स्वामिवैश्ययोः ।" (P. III.1.103)

In the other sense we get the word "*Āryaḥ*", i.e. approachable.

(11) "There are three (sets) of wheels (*Pavis*) in a car for smoo
and graceful motion (*Madhu-Vāhane*). Let there be thr
columns placed (above it) for support. All (artisans) know
that this (car) leads to peace (*Soma*) and comfort. With t
help of *Aśvins* alone, it covers (greatest distance) in three da
and three nights." (*RV*. I.34.

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(11) "त्रयः पवयो मधुवाहने रथे सोमस्य वेनामनु विश्व इद् विदुः ।
त्रयः स्कम्भासः स्कभितास आरभे त्रिर्नक्तं याथः त्रिर्वश्विना दिवा ॥"

(*RV*. I.34.2)

The following words deserve notice :—

(a) *Madhu-Vāhane* : "मधुरगतिमति रथे ।" i.e. a car with a smooth an
graceful motion.

(b) *Pavayaḥ* : A '*Vajra*-like' set of wheels.

(c) *Somasya-Venām* : for the realisation of *Soma*, i.e. pleasure
and peace. Dayānanda explains the word *Venām* a
'desirable'. But Sāyaṇa and others find here a historica
reference which according to Wilson is never traceable i
the *Purāṇas*. He says :—

"The Aśvins are said to have filled their *Ratha* or car with all sort
of good things when they went to the marriage of Venā with Soma —
legend not found in the Purāṇas."

He translates the stanza :—

"Three are the solid (wheels) of your abundance-bearing chariot
as all (the gods) have known (it to be) when attendant on Venā, th
beloved of Soma; three are the columns placed (above it) for suppor
and in it thrice do you journey by night and thrice by day."

Griffith translates :—

"Three are the fellies in your honey-bearing car, that travels afte
Soma's loved one as all know.

Three are the pillars set upon it for support, thrice journey ye b
night, O Aśvins, thrice by day."

Griffith here adds that :—

"Soma is here the Moon. His darling is Jyotsnā or Kaumudī;
Moonlight, identified with Sūryā, is the light borrowed from the sun."

EXPLANATION

For the creation of smooth, (and graceful) motions (*Madhu-Vāhane*), in a car and for the speediest locomotion, there should be attached three *Vajra*-like solid sets of wheels mechanically prepared. Similarly the artisans erect three *Skambhas*, i.e. supports, to keep the car firm and steady and to preserve the various mechanical devices firm in their respective places. *Viśve*, i.e. all (the mechanics) know that such cars lead to peace (*Soma*) and prosperity and the realisation of desires (*Venām*). Such cars can be achieved and got prepared with the help of *Aśvins* alone because their proper use can bring success, in constructing such cars which make us travel the greatest distance in three days and three nights. (*RV*. I.34.2)

Now what type of cars for travelling in the air, and upon the water or land should be constructed ? Here it is said :

(12) "It should be prepared with *Tri-Dhātu*, i.e. three metals, e.g. iron, copper and silver. How much speed should it have ? The *Aśvins*, i.e. air and fire (gases, heat or electricity) may by means of mechanical devices move it forward and backward as fast as move the mind and the soul (*Ātmeva Vātaḥ*)." (*RV*. I.34.7)

(13) "(Now the cars are further defined as)" *Aritram*, i.e. provided with apparatus for keeping it steady and retaining its balance. It should be '*Pṛthu*', i.e. spacious enough. Such a car yoked with a horse, i.e. fire (*Aśva*), is strong enough to cross (*Tīrthe*) the great oceans (*Sindhu-Mahā samudras*) at the fastest speed. All the three cars should be equipped with waters (*Indavaḥ*) for generating strong steam so that the cars may run at the swiftest speed. (*RV*. I.48.8)

Here the word '*Indu*' means 'water' as it is read in the synonyms of water in the Nighaṇṭu (I.12). This word is formed from the √*Undi* by converting its initial '*U*' into '*I*' according to the following aphorism from Uṇādi :—

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(12) "त्रिर्नो अश्विना यजता दिवे दिवे परि त्रिधातु पृथिवीमशायतम् ।
तिस्रो नासत्या रथ्या परावत आत्मेव वातः स्वसराणि गच्छतम् ॥"
(RV. I.34.7)

(13) "अरित्रं वां दिवस्पृथु तीर्थे सिन्धूनां रथः ।
धिया युयुज्र इन्दवः ॥" (RV. I.48.8)

(14) "The first (letter of the root) *Undi* is converted in *It*." (*U*. I)

(15) "O men, employ air, water, &c. rightly in the above mentioned three cars which are as swift as mind (*Mano-Javaḥ*) for the purpose of locomotion. These—air,fire, etc., in conjunction with water, produce steam which gives swift speed to them."

(*RV*. I.6.9.4)

(16) "For the purpose of traversing the entire distance (*Pārāya Gantave*) cars should be created which can move upon land, water and in the air. May our ships be as best as those of the intelligent people (*Matīnām*), whose profession is voyage. As these wise people employ (*Ā-Yuñjāthām*) fire and water (for generating steam) in their cars, so we use them in ours. Similarly let all people make efforts to prepare such cars for traversing all routes in oceans as well as elsewhere."

(*RV*. I.3.34.7)

The word '*Matayaḥ*' has been included in the list of synonyms of '*Medhāvin*' (i.e. the wise) in the fifteenth Khaṇḍa (in the third chapter) of the Nighaṇṭu.

(17) "O men, when the fast moving mechanised horses (*Harayaḥ*) are moved by kindling fire under a container full of water with wood and other burning material, and when thus the machinery is set working with mechanical devices, then the particular car (*Ni-Yānam*) made of earthly substances (*Pṛthvī-Vikāras*) glide up (*Ut-Patanti*) high into the bright firmament."

(*RV*. II.23.24.47)

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(14) "उन्देरिच्चादेः ॥" (U. 1)

(15) "वि ये भ्राजन्ते सुमखास ऋष्टिभिः प्रच्यावयन्तो अच्युता चिदोजसा ।
मनोजुवो यन्मरुतो रथेष्वा वृषव्रातासः पृषतीरयुग्ध्वम् ॥" (RV. I.6.9.4)

(16) "आ नो नावा मतीनां यातं पाराय गन्तवे ।
युञ्जाथामश्विना रथम् ॥" (RV. I.3.34.7)

(17) "कृष्णं नियानं हरयः सुपर्णा अपो वसाना दिवमुत्पतन्ति ।
त आ ववृत्रन् सदनाद् ऋतस्यादिद् घृतेन पृथिवी व्युद्यते ॥"

(RV. II.23.24.47)

(18) "In these cars there should be twelve *Pradhis* (i.e. supports) for mechanical appliances (*Aras* from the √ऋ 'to move') and there should be one (fly) wheel (*Cakram*) for keeping the machinery in rotation. There must be three *Nabhyas* (i.e. contrivances) in the centre to keep the whole machinery in working order. Three hundred mechanical parts should be constructed there for moving and stopping the cars and let there be sixty other parts. This all arrangement should be made in that car. (*Kah-u-tat-Ciketa*) This process is not known to all." (*RV*. II.23.24.48)

These and similar other stanzas are found in the Vedas on this topic, but we do not cite all of them here, for this is not the proper place (as it will increase the bulk of the book).*

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(18) "द्वादश प्रधयश्चक्रमेकं त्रीणि नभ्यानि क उ तच्चिकेत।
तस्मिन्त्साकं त्रिशता न शङ्कवोऽर्पिताः षष्टिर्न चलाचलासः ॥"
(*RV*. II.23.24.48)

* Some critics observe that Ṛṣi Dayānanda, having seen the scientific achievements and discoveries made by Europeans in his time which were unknown to Vedic India, has wrongly tried to establish, by interpreting Vedas in his own way, the fact that ships and aerial cars (*Vimānas*) were fully known to ancient Bhārata and that Dayānanda's attempt is wrong. But I cannot agree with them. These critics are not fair to him. They forget that the West saw the first "*Air-Flight*" only in 1901 and our author wrote this book much earlier in 1876. Dayānanda's contention is not based on his intensive (deep) study of Vedas only but he also read the entire post-Vedic and classical Sanskrit literature. Rāmāyaṇa, Mahābhārata, Raghuvaṁśa, and even Jātakas have numerous descriptions in this context. The well-known work "*Samarāṅgaṇa-Sūtradhāra*" of King Bhoja (1100 A.D.) deals with this topic also. Svāmī Brahma Muni recently discovered an old manuscript entitled *Vimāna Śāstra*" of *Bhāradvāja* and published it. It is a specific treatise on this topic. Ṛṣi Dayānanda also saw such a treatise and declared in his speech at Pune in 1875 that "मैंने विमान बनाने की पुस्तक देखी है।" (i.e. He saw a book dealing with the manufacturing of "Aerial cars"). Hence, Dayānanda had a firm and positive knowledge in this matter.

THE SCIENCE OF TELEGRAPHY

The following stanza refers to (the origin) of the telegraphic scienc

(1) "With the help of *Aśvins*, (O men), you should emp (*Duvasyathaḥ*) telegraphic apparatus (*Taru Tāram*) (made pure (*Śveta*) metal, charged with electricity (*Abhi-Dyu*) acceptable by all (*Puru-Vāram*) for (attaining) success (*Ped* (against) your malicious (*Spṛdhā*) foes. It is unavoida (*Duṣṭaram*) and most frequently (*Car-Kṛtyam*) used in military operations (*Pṛtanāsu*, i.e. armies) and is fit for ev work like *Indra* (i.e. the sun)." (*RV*. I.119

EXPLANATION

O men, you should prepare telegraphic apparatus (*Taru-Tāram*) o pure white (*Śveta Śuddha*) metal being a good conductor of fiery electri (*Agni-Guṇa-Vidyut-Maya*) and it should be (*Abhi-Dyu*) charged w

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(1) "युवं पेदवे पुरुवारमश्विना स्पृधां श्वेतं तरुतारं दुवस्यथः ।
शर्यैरभिद्युं पृतनासु दुष्टरं चर्कृत्यमिन्द्रमिव चर्षणीसहम् ॥" (*RV*. I.119.1

The translation given above is based on the original explanati given by Dayānanda in the text. He was a real Seer who without hes tation deserves to be placed in the category of the Seers to who Yāska refers in his book Nirukta as "*Sākṣāt Kṛta-Dharmāṇaḥ*". It w be interesting here to compare and contrast the translations of oth scholars.

Sāyaṇa interprets it :—

"Aśvins, you gave to Pedu the white (horse) desired by many, t breaker-through of combatants, shining unconquerable by foes in batt fit for every work ; like *Indra*, the conquerer of men."

Griffith also says :—

"A horse did ye, provide for Pedu, excellent, white,
O ye Aśvins, conqueror of combatants.
Invincible in war by arrows, seeking heaven, worthy of fame, li
Indra, vanquisher of men."

Dayānanda must be admired for his scientific interpretation, qui unknown to the traditional and other scholars.

electricity. It should also have qualities of the *Aśvins*. It (telegraphy) has a number of good advantages and therefore most of the learned use it. During the military operations (*Pṛtanāsu*), it is (*Duṣṭaram*) not to be transgressed or overcome (i.e. it is unavoidable). It should be used frequently (*Car-Kṛtyam*, i.e. *Vāram Vāram Sarva Kṛiyāsu*) in all matters. What qualities are there in it ? Being repeatedly struck (*Punaḥ-Punaḥ Hanana*) it transmits What is it for ? It brings success (*Pedave*) in all great and good matters. It is most advantageous in vanquishing jealous enemies (*Spardhān*) and in ensuring victory to the home-forces. It helps in performance of duties by men in the army (*Carṣaṇī-Saham*). It reveals seven occurring at great distance like the sun (*Indram-Iva*). (You should) make the best use of the *Aśvins*, i.e. the terrestrial substances and electricity and use also the telegraph-apparatus (*Yuvām Duvasyathaḥ*).*

In *'Yuvam Duvasyathaḥ'* there is interchange of the Person (i.e. Second Person in the sense of Third Person). (*RV*. I. 119.10)

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* Some occidental and oriental scholars do not accept the existence of telegraphy in ancient India. According to them, the assertion of Ṛṣi Dayānanda in this context is based on prejudice. They hold that there was no telegraphy or telecommunication system (whatsoever) in ancient India. But the fair-minded scholars who have studied Vedas and other Sanskrit works with open mind do not accept tbis. Like air-flights, telecommunication system was very well known to ancient India. We infer from *Bhagavad-Gītā*, which is a part of *Mahābhārata*, that television as well as telecommunication of very high order was available to Sañjaya who saw and heard all events or all talks of the heroes of the Kurukṣetra war. This science was known to Vyāsa and a reliable system of this sort was then in actual practice. We have a specific injunction for kings in the *"Śukranīti"*, enjoining upon the rulers to set up an unfailing system of telecommunication and telegraphy which must have a direct link with the centre :—

"अयुतक्रोशजां वार्त्तां हरेदेकदिनेन वै ॥" (*SN*. I.367)

I.e., the system must have a direct link of at least 20 thousand miles and must not take more time than a day.

I advise the reader to refer to Rāmāyaṇa (I.56.9) and Nirukta (VII.23) indicating the use of electricity in Vedic India,

THE SCIENCE OF MEDICINES

(The under-mentioned verse refers to the origin of the medical science) :—

(1) "To us let *Āpas* (i.e. waters or vital airs) and herbs be friendly ; let them be unfriendly to him who hates us and whom we hate." (*YV*. VI.22)

EXPLANATION

The purport (of this verse) is as follows :—

Here the origin of the medical science is referred to. O Supreme Healer Lord ! May the medicines, e.g. *Soma*, &c. be friendly to us. Here the word *Sumitriyā* (i.e. friendly) is formed by replacing suffix '*Jas*' by '*Ḍiyac*' according to the *Vārtika* (i.e. a supplementary aphorism) that "*Iyā*, *Ḍiyāc* and '*Ī*' should also be included."* (*M.B.*)

May these medicinal herbs be friendly, promote our pleasures and destroy our diseases through their precise knowledge. May the '*Āpas*' (i.e. *Prāṇas*), i.e. vital airs, be our good friends. May they be unfriendly, i.e. source of pains and inimical, to the unrighteous persons or lust or anger and the diseases who or which oppose us or whom we oppose. That is to say that medicines are benevolent like friends to them who follow a precise regimen and are malevolent like enemies to, and thus inflict afflictions on, them who transgress it.

Thus we come across many verses in the Vedas which contain original principles of the medical science. It is needless to cite all of them here. We will explain them in their respective places (in our regular commentary).

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(1) "सुमित्रिया न आप ओषधयः सन्तु । दुर्मित्रियास्तस्मै सन्तु योऽस्मान् द्वेष्टि यं च वयं द्विष्मः ।" (*YV*. VI.22)

* "इयाडियाजीकाराणामुपसंख्यानम् ।।" (*MB*. VII.1.39)

RE-BIRTH

(1) "Grant us O *Asu-Nīti* (i.e. Prolonger of life) our sight again ; grant us again our breath and our enjoyment in this world ; long may we behold the rising sun ; O *Anumati*, favour us with prosperity." (*RV*. X.59.6)

(2) "May Earth restore to us our vital spirit ; may the bright (*Devī*) firmament and mid-air restore it. May *Soma* restore the body to us ; may *Pūṣan* show us again the path of peace and comfort." (*RV*. X.59.7)

The above-mentioned stanzas reveal the doctrine of the past and the future births.

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(1) "असुनीते पुनरस्मासु चक्षुः पुनः प्राणमिह नो धेहि भोगम् ।
ज्योक् पश्येम सूर्यमुच्चरन्तमनुमते मृळया नः स्वस्ति ॥" (*RV*. X.59.6)

Here the word '*Asu-Nīti*' means God who is bestower of long life.

Griffith comments upon this word as "a personification of the favour with which the gods regard the sacrifices and prayers of the pious." Wilson says, "Gracious (goddess)." *Asu-Nīti* literally means 'conductress of life, i.e. who prolongs life'.

(2) "पुनर्नो असुं पृथिवी ददातु पुनर्द्यौर्देवी पुनरन्तरिक्षम् ।
पुनर्नः सोमस्तन्वं ददातु पुनः पूषा पथ्यां३ या स्वस्तिः ॥" (*RV*. X.59.7)

Here the word '*Dyau*' (according to our author) means 'the shining sun'. Others take it as the firmament. Sāyaṇa takes '*Pathyām*' as that which is in firmament, i.e. speech which is derived from Ether (*Ākāśa*). Wilson says :—

Svasti may be a synonym of *Vāc* (speech). "May she give us arti culation." *Pathyām Vācam*, 'good speech'.

EXPLANATION

Here the word '*Asu-nīti*' is in the vocative case and is formed from *Asu* (i.e., vital spirit) by adding the root *Nī* 'to take away', i.e., one who takes away life, i.e. God. O God, may we be happy whenever we may assume another body after death.

Here the '*Cakṣu*' (i.e. eye) is an indication of the self and all other senses. Thus it means, "Give us, O Lord, the eyes and all other senses when we may assume another body after leaving the present one." Restore to us all senses in our rebirths. The word '*Prāṇa*' indicates vital airs as well as inner organs. Give us again, i.e. in our next birth, the vital airs and all inner organs. O God, grant us in our re-birth all enjoyments (*Bhogas*) for ever, so that we may behold the rising sun and (have) in-coming and out-going vital airs.

O Anumati (i.e. giver of honour i.e. God) make us happy (*Mṛḍaya*) through Thy grace and comfortable in all our re-births. This prayer is offered here. (*RV*. X.59.6)

O Lord, be gracious to grant that in our re-births the earth may give us *Prāṇa*, i.e. food and strength. May the bright (*Devī*) *Dyau* (i.e. the light of the Sun) give us life-breath. May the middle region give us life again in our next birth. May the *Soma*, i.e. the juices of herbs, grant us body (i.e. corporeal health and strength). O *Pūṣan*, the giver of vigour show us the path of righteousness in our re-births. We pray that we may attain happiness through Thy grace in our re-birth for ever. (*RV*. X.59.7)

(3) "The mind (i.e. thought) and life have returned to me; my breath and soul have come again; and the eye and the ear I have gained again. May *Vaiśvānara* Agni (i.e. the Self-effulgent Leader of mankind) who is our bodies' guard and unscathed preserve us from calamities and dishonour." (*YV*. IV.15)

(4) May sense return to me again and may Soul, spiritual power and riches (come to me again). Let the sacred Fires again aflame on altars, each wisely stationed, here succeed and prosper." (*AV*. VII.67.1)

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(3) "पुनर्मनः पुनरायुर्म आगन् पुनः प्राणः पुनरात्मा म आगन् पुनश्चक्षुः पुनः श्रोत्रं म आगन्। वैश्वानरो अदब्धस्तनूपा अग्निर्नः पातु दुरितादवद्यात्॥" (*YV*. IV.15)

(4) "पुनर्मैत्विन्द्रियं पुनरात्मा द्रविणं ब्राह्मणं च।
पुनरग्नयो धिष्ण्या यथास्थाम कल्पन्तामिहैव॥" (*AV*. VII.67.1)

(5) "He, who practised righteous course (*Dharma*) first (i.e. in his previous birth) assumes multifarious human forms (according to his previous acts). This *Dhāsu* (i.e. a person having previous acts to his credit) who understands the unspoken (revealed divine) speech (i.e. the Vedas) enters his birth place first."

(*AV.* V.1.2)

EXPLANATION

O Lord of Universe ; may the mind endowed with knowledge and other good merits and may the (full term of) life come again to us in our re-birth through Thy grace. May the pure thought (or soul) come to us in our re-births. May the sight and hearing be restored to us. God who is the director and leader of the universe (*Vaiśvānara*) has no defect such as

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(5) "आ यो धर्माणि प्रथमः ससाद ततो वपूंषि कृणुषे पुरूणि ।
धास्युर्योनिं प्रथम आ विवेशा यो वाचमनुदितां चिकेत ॥" (*AV.* V.1.2)

The last half of the verse (4) has been rendered by Griffith as "Again let fires, aflame on lesser altars, each duly stationed, here succeed and prosper."

But the stanza (5) has quite differently been translated by our author. Griffith himself admits that this verse is not clear to him. He remarks, "This very obscure introductory verse."

I cite below his English rendering :—

"He, who, the first, approached the holy statutes, makes, after, many beauteous forms and figures.
Eager to drink, his birth place first be entered—who understands the word when yet unspoken."

Here the word "*Dhāsu*" is rendered by Griffith as 'Eager to drink'. He perhaps takes it from the root *Dhaiṭ* 'to drink'. But Ludwig interprets it as : "Eager to form or create."

Dayānanda explains this word as "*Dhāsyati-iti-Dhāsyu*, i.e., a soul who bears the consequences of righteous or unrighteous acts committed by him in previous birth."

The phrase "*Anuditām Vācam*" also deserves notice. Griffith takes and confines himself to the literal meaning of the word '*An-uditām*' (i.e. not spoken). Dayānanda goes still further and takes the suggested meaning, saying : "*An-uditām*, i.e. revealed, i.e. the revealed words of the Vedas."

deception (*Adabdha*) and He is the preserver of our bodies (*Tanūpā*). God is Agni, i.e. all wisdom and all bliss. May He keep us aloof from *Durita*, i.e. evil deeds. He may give us shelter in all our re-births so that we may be free from all sins and be happy in our re-births. (*YV*. IV.15)

O God, may we get again in our re-births all senses and the power of spirit which sustains the *Prāṇas* (i.e. vital energy). The noble wealth (*Draviṇam*) of knowledge and firm devotion to Supreme Power (Brāhmaṇam i.e. Brahma-niṣṭha) may be restored to us. May we assume human form so that we may be able to kindle the fires (*Agnayaḥ*) i.e. *Ahavanīya*, &c. All these come to us again and again in all our re-births. O Lord of the universe ! may we be endowed with retentive intellect (*Dhiṣṇyā*), good bodies and sound senses in our re-births again as we had them in our previous birth in this world so that we may be able to discharge all our duties (rightly) and may not feel deficient on any account. (*AV*. VII.67.1)

A man, who has performed righteous (*Dharmāṇi*) deeds in his previous (*Prathamaḥ*) birth, assumes good bodies (*Vapus*) in his successive birth on the strength of those virtuous deeds. But if a man has done evil actions, he would never get human body. He suffers afflictions and is (condemned to be) born into the body of an animal, &c. God suggests this in the (first) half of this verse. The word *Dhāsyu* means one who bears. Thus the individual soul, whose nature is to bear the consequences of righteous or evil actions, done by him in his previous birth is *Dhāsyu*, i.e. the bearer. Such a soul, having left the old body, enters (*Ā-viveśa*) such substances as the air, water, medicinal herbs, &c., and then through them it enters into a new body in accordance with the fruits of its former good or evil deeds. A man, who having accomplished the complete knowledge of the Vedic Lore—a speech which has been revealed by God and thus is unspoken (by man, i.e. *An-Uditām*) is awarded a body of a learned man like his former body and enjoys happiness. But a man, who acts countrary to (the Vedic teaching), obtains the body of the lower beings and suffers pain. (*AV*. V.1.2

(6) "I have heard of two pathways—way of the Fathers and gods and that of the mortals. On these two roads each moving creature travels ; each (creature) between the Father and the Mother." (*YV*. XIX.47

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(6) "द्वे सृती अशृणवं पितॄणामहं देवानामुत मर्त्यानाम् ।
ताभ्यामिदं विश्वमेजत्समेति यदन्तरा पितरं मातरं च ॥" (*YV*. XIX.47)

(Contd.)

(Contd. from page 271)

We are told here that there are two separate ways for the human beings. One is the way of *Devas* (i. e. the unselfish learned) and the other that of the mortals. Our author explains this. According to him, there are two *Yānas,* i.e. one by name is *Pitṛyāna* and the other is called *Devayāna.* One, i e. *Devayāna,* leads to Final Emancipation and the other to re-births through father and mother and thus the second is called *Pitṛyāna,* i.e. the path of Fathers. But the Western interpreters explain this verse differently. For instance, Griffith says, "Two several pathways ; the way to the other world and the way back regarded as distinct." He explains the phrase '*Pitaram Mātaram Ca*' (i.e. Father and mother) as heaven and earth. This interpretation is obviously wrong and contrary to the import of this stanza.

The Bhagavad-Gītā clearly corroborates the interpretation of Dayānanda :—

cf. : यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।
प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥
शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
एकया यात्यनावृत्तिमन्ययावर्त्तते पुनः ॥" (VIII.23.26)

These two paths are called by two different under-mentioned names :—

1	2
Pitṛyāna	*Devayāna*
Kṛṣṇa	*Śukla*
Candramas	*Sūrya*
Dakṣiṇa-Ayana	*Uttara-Ayana*
Rātri	*Dina*
Andhakāra	*Prakāśa*
Avidvas	*Brahma-Vid*
Dhūma-Mārga	*Arci-Mārga*
Mṛtyu-Mārga	*Divya-Mārga*
Maraṇa	*Amaratva.*

(cf. Gītā. VIII. 24-25)

(7) "I died and was born again ; and having been born I died once again. I dwelt in thousands of various bodies."

(8) "I have relished many kinds of food and have sucked many kinds of breasts. I have witnessed various mothers, fathers and friends." (*Nirukta* XIII.19)

(9) "A *Jīva* is born with its head downward and (greatly) suffering afflictions." (*N.* XIII.19)

EXPLANATION

There are two (separate) paths in this world for experiencing the fruits of righteous and evil deeds. One is the Path of *Pitaras* and the other is that of the *Devas*, i.e. the learned and the wise. The former includes those persons who are devoid of knowledge and wisdom. One is called *Pitṛyāna* and the other *Devayāna*. That where a soul assumes human form through (the agency of) the father and mother and experiences pleasure and pain (as the case may be) as the fruits of his good and evil deeds again and again, i.e. where the soul is subject to past and future births, is called the *Pitṛyāna*. The other Path, following which the soul obtains the stage (*Pada*) of *Mokṣa* (i.e. Emancipation) and is liberated from the world, i.e. the cycle of birth and death, is called the *Devayāna*. In the former (the *Jīva*) having enjoyed the fruits of his accumulated righteous deeds is born again and dies again. In the latter he is not born again, nor does he die again. I have heard these two Paths. Through these two Paths the moving (*Ejati*, i.e. transmigration) all (*Viśva*) souls pass and repass. When the *Jīva*, leaving his previous body and wandering about in the air, water or vegetable kingdom, enters the body of the father and mother, he becomes an embodied soul.

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(7) "मृतश्चाहं पुनर्जातः जातश्चाहं पुनर्मृतः ।
नाना योनिसहस्राणि मयोषितानि यानि वै ॥"

(8) "आहारा विविधा भुक्ताः पीता नानाविधाः स्तनाः ।
मातरो विविधा दृष्टाः पितरः सुहृदस्तथा ॥" (*N.* XIII.19)

(9) "अवाङ्मुखः पीड्यमानो जन्तुश्चैव समन्वितः ॥" (*N.* XIII.19)

In the *Nirukta*, we find these verses bearing accent-marks.

It indicates that originally all works—Vedic and non-Vedic—contained accent-marks which disappeared later on.

The author of the Nirukta also (shares this view and clearly) supports (the doctrine) of transmigration in the verses (noted above). (*N*. XIII.19)

The great sage Patañjali in his "Yoga Śāstra" and his commentator Veda Vyāsa have also established the fact of transmigration of souls :—

(10) "Flowing through its own nature, and established even in the learned, is '*Abhiniveśa*' (the clinging to life)." (*YD*. I.2.9)

EXPLANATION

The fear of death, prevailing upon all living beings since the very birth, clearly establishes (the fact that) there are births and re-births. Even a very recently born insect fears death. A learned has also a similar feeling. This shows that soul assumes many forms. Without experience of death in a previous birth there can be no impression of the same in the (next birth). Without impression there can be no memory. In the absence of memory, how can there be fear of death ? As we witness fear of death (being exhibited) by all living beings, we conclude that past and future births do take place.

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(10) "स्वरसवाही विदुषोऽपि तथारूढोऽभिनिवेशः ।।" (*YD*. I.2.9)

This clinging to life (*Abhi-niveśa*) we see manifested in every animal. Upon it many attempts have been made to build the theory of future life, because men are so fond of life also. Of course it goes without saying that this argument is without much value, but the most curious part of it is that in Western countries the idea, that the clinging to life indicates a possibility of future life applies only to men, but does not include animals. In India this clinging to life has been one of the arguments to prove past experience and existence. For instance, if it be true that all our knowledge has come from experience, then it is sure that we cannot imagine or understand that which we never experienced. As soon as chickens are hatched, they begin to pick up food. Many times when ducklings have been hatched by ducks, it has been seen that as soon as they come out of the eggs they rush to water and the mother thinks that they will be drowned. If experience be the only source of knowledge, where did these chickens learn to pick up food or the ducklings, that water was their natural element ? If you say it is instinct, it means nothing—it is simply giving a word, but is no explanation.

This all indicates that there are past and future births.

Similarly the highly learned Seer Gautama, in his Nyāya Śāstra, and its commentator Vātsyāyana share this view of re-birth :—

(11) "*Pretya Bhāva* (i.e. existence after death) is re-birth."

(*ND.* I.1.19)

EXPLANATION

Pretya Bhāva is a technical term which means to leave an old body and to assume a new body. The word '*Pretya*' means 'having died' and '*Bhāva*' means 'coming into existence' (again). Thus a *Jīva* having left this world (i.e. birth) is born again and assumes a (new) body.

Here the protagonists of the one-birth theory say, "Why do we not remember it if there was any former birth ?" (To meet this objection) we reply, "O (my friend), open your intellectual eyes and behold. There is no memory of the pleasures and pains, experienced even in this life for five years since our birth, now ; nor (we) remember ALL those events which transpired in our waking and sleeping moods. Not to speak then of the remembrance of events of the past life."

Q. If God destines for us prosperity or adversity as the fruits of our righteous or unrighteous deeds performed by us in our former existence, God becomes unjust, because their perception is unavailable and also because (this blind award) does not reform us.

A. Here our contention is that knowledge is of two kinds. One is perceptional and the other, inferential. Suppose a medical man and a layman fall ill. Here the medical man, on account of his (technical) knowledge, taking into consideration (the cause and effect), infers the cause of his disease. But not so in the case of the layman ; but he also, though being devoid of technical knowledge of the medical science, understands quite well that there can be no effect without a cause and as there is an effect (in the form of his disease) which he experiences, he comes to the conclusion that he must have committed formerly some causative irregularity in his diet, etc. Similarly, God, whose (characteristic) is to administer justice, cannot give pleasure or pain to any one without his having done previously good or evil acts. As we find in this world the

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(11) "पुनरुत्पत्तिः प्रेत्यभावः ।।" (*ND.* I.1.19)

higher and lower grades of prosperous and miserable people, we infer that (the same is the result of) good or evil deeds committed in their former births.

There are many other similar objections advanced by the holders of one-birth theory. They can be met with duly considerate replies. The intellectual people need not have a detailed account of every thing in black and white. They understand much more by only a few suggestions. Hence we refrain from writing more so that the book may not become too bulky.

THE MARRIAGE

The following (two verses) ordain the sacrament of marria (institution) :—

(1) "I take thy hand (in mine), for happy fortune, that th mayest attain old age with me, as thy husband. *Bhag Aryaman*, *Savitṛ*, *Purandhi* (and) the *Devas* (i.e. the learne have given thee (unto me) to be my household's mistress."

(*RV*. X.85.3

(2) Abide here together ; may you never be separated ; enj the full span of (human) life, sporting with sons a grandsons, and rejoicing in your own home."

(*RV*. X.85.4

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(1) "गृभ्णामि ते सौभगत्वाय हस्तं मया पत्या जरदष्टिर्यथासः ।
भगो अर्यमा सविता पुरन्धिर्मह्यं त्वादुर्गार्हपत्याय देवाः ॥" (*RV*. X. 85.36

The bridegroom addresses the bride here. Here the words *Bhag Aryaman*, "*Savitṛ and Purandhi* stand for the various qualities of God, i.e they respectively mean "Glorious one, the Just, the Creator and the Suppo of the universe."

Sāyaṇa explains the second half of this verse as :—

"The gods (*Devāḥ*), *Bhaga*, *Aryaman*, *Savitṛ* and *Purandhi* have give thee to me that I may be the master of a household'.

(2) "इहैव स्तं मा वि यौष्टं विश्वमायुर्व्यश्नुतम् ।
क्रीडन्तौ पुत्रैर्नप्तृभिर्मोदमानौ स्वे गृहे ॥" (*RV*. X.85.42)

When the bridegroom reaches home with his bride and offe *Agnihotra* there, the priest addresses the wedded pair and showers blessing upon them by this verse.

EXPLANATION

The meaning of these two verses is as follows :—

O Virgin ! O Young Maiden ! I take thy hand, i.e., I marry thee and thou marriest me for the accomplishment of the purpose of begetting progeny. Mayest thou, O Lady ! reach the old age with me as thy husband and may I reach old age (likewise) with thee as my mistress. In this way may we perform harmoniously our duties and rejoice with each other. God, who is All glory (*Bhaga*), the Ordainer of justice (*Aryaman*), the Creator (*Savitṛ*) and the Mainstay of the universe (*Purandhi*), has given thee to me for household duties (*Gṛha-Kārya*) and all the learned (*Devas*) assembled here are our witnesses. If any of us ever transgresses and does not abide by this pledge, he or she would be punishable by God and the learned. (*RV*. X.85.36)

God ordains the mutual conduct of the husband and the wife, after their marriage :—

O wife and husband ! abide here happily together for ever as householders and may you never be separated on account of enmity or migration to the foreign land. May you both by My blessing always perform righteous deeds, do good to all, be devoted to Me and enjoy the full span of human life, full of all joys. May you live happily in your own home, sporting and playing with sons and grandsons and enjoying all pleasures. May you remain engaged in the performance of righteous deeds. (*RV*. X.85.42)

(It is also ordained here) that one woman should have only one husband and one man should have only one wife. Consequently this verse, prohibits the marriage of one man with more than one woman and likewise the marriage of one woman with more than one man because in the entire text of the Vedas only the singular number is used.

There are many such verses in the Vedas dealing with the topic of marriage.

THE NIYOGA

(1) "Where are you, O *Aśvins*, by night ? Where are you, by the day ? Where is your halting place ? Where do you rest for the night ? Who does bring you homeward, as the widow draws bedward her *Devara* (i.e. appointed husband or husband's brother), as the bride attracts the groom ?"

(*RV*. X.40.2)

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(1) "कुह स्विद्दोषा कुह वस्तोरश्विना कुहाभिपित्वं करतः कुहोषतुः ।
को वां शयुत्रा विधवेव देवरं मर्यं न योषा कृणुते सधस्थ आ ॥"

(*RV*. X.40.2)

The word *Aśvins*, occurring here, has fully been explained already and on the authority of the Nirukta and the Brāhmaṇas, it means "a pair" of natural phenomena, e. g., day and night, the Sun and the Moon, morning and evening twilight, and also water and fire. Here our author takes this word in the sense of married pair. According to him, the word "*devara*" in this verse, on the authority of the Nirukta, means 'a second husband' :—

"देवरः कस्मात् ? द्वितीयो वर उच्यते ॥" (*N*. III.15)

i. e., *devara* is so called as he is the second husband. Ordinarily it means 'husband's younger brother'. According to Hindu law books, husband's brother is entitled to marry a widow, who is *Akṣata yoni* (i.e. a virgin) :—

"यस्या म्रियेत कन्याया वाचा सत्ये कृते पतिः ।
तामनेन विधानेन निजो विन्देत देवरः ॥ (*MS*. IX.69)

असत्सु देवरेषु स्त्री बान्धवैर्या प्रदीयते ।
सवर्णाय सपिण्डाय सा तृतीया प्रकीर्त्तिता ॥"

(*NS*. and also *MR*. 153)

Durga, the commentator of the Nirukta, also supports this view :—

"सा हि भर्तुः भ्राता नित्यमेव तथा भ्रातृभार्यया देवनार्थं व्रियते इति देवरः इत्युच्यते ॥"

(2) "Choosing her husband's *Loka* (i.e. family or world or company), O man, this woman has fallen down (out of sorrow) beside thy lifeless body. Faithfully she adheres to the Ancient Law. Bestow upon her riches and offsprings."

(*AV*. XVIII.3.1)

(3) "Rise up, O woman ! and come unto the world of life ; (in vain) you are clinging (lit. laying yourself down by the side of) to one who is lifeless. Wifehood with this, thy husband, who took thy hand and wooed thee as lover, was thy lot."

(*AV*. XVIII.3.1 ; *RV*. X.18.8)

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(2) "इयं नारी पतिलोकं वृणाना नि पद्यत उप त्वा मर्त्य प्रेतम्।
धर्मं पुराणमनुपालयन्ती तस्यै प्रजां द्रविणं चेह धेहि॥"

(*AV*. XVIII.3.1)

(3) "उदीर्ष्व नार्यभि जीवलोकं गतासुमेतमुप शेष एहि।
हस्तग्राभस्य दिधिषोस्तवेदं पत्युर्जनित्वमभि सं बभूथ॥

(*AV*. XVIII.3.1 ; *RV*. X.18.8)

A faithful translation of these verses has been given above. But the explanation given by Dayānanda differs greatly. He maintains that these verses establish the theory of *Niyoga* (i. e. appointment). According to him, a widow (after her husband's death) or a widower is not entitled to remarry as monogamy on either side has been ordained. In case they need procreation, the *Niyoga* should be adhered to, i. e., under the mutual understanding a pair of widow and widower can beget children, under certain restrictions for the benefit of a widow or widower. It is quite clear from, "Bestow upon her both riches and offsprings".

(AV. XVIII.3.1)

The word '*Didhiṣu*' means a second husband. The word '*Devara*' according to Yāska also means a second *vara*. But the Western interpreters find a reference here to the *Satī* system, which according to them was in vogue in pre-Vedic times. Griffith explains the phrase '*Purāṇam*

(Contd.)

EXPLANATION

The above-mentioned verses enjoin *Niyoga* (i. e. a marria appointment) between a widow and a widower.

O married pair ! where do you abide by the night, where do yo the day, where do you make your earning (*Abhipitvam*, i.e. *Prāptim Ku* where is your halting place and where is your sleeping chamber (*Śa Śayana-Sthānam*) ?

These questions are put to the husband and the wife. The number here denotes that one man should marry one wife only. Sin one woman should have one husband only. Their mutual love shou lasting with the result that they should not forsake each other and should be no adultery. (A bride should approach the groom) as a accedes her second husband. (For the interpretation of the word *L* following is the evidence :—

> (4) "A *Devara* is so called because he is the second (*D* husband (*Vara*)." (*N.*

A widow is permitted to make appointment (*Niyoga*) with a husband and a widower with a widow. A widow should contact her *Niyoga* with a widower only for begetting children and not with a bac Similarly a bachelor should not enter into *Niyoga* with a widow. purport is that a bachelor and a virgin should marry only once.

(Contd from page 280)

Dharmam' as 'ancient custom'. He says :—

"There is reason to believe, by the Aryan immigrants in the e times, but not generally observed, when these funeral hymns composed. Old Northern poetry contains many instances of the obse of this 'ancient custom'. Nanna was burnt with Baldr ; Brynhild orders that she should be burnt with Sigurd ; Gunnhild slew h when Asmund died ; and Gudrun was reproached with having surviv husband."

But according to the *Gṛhyasūtras* both these views are not able because the Āśvalāyana Gṛhyasūtra (IV.2) states that "the second (2) is spoken by the busband's brother, a foster son or family servant, who makes the widow leave the body of the dead."

(4) "देवरः कस्मात् द्वितीयो वर उच्यते ।।" (*N.* III.15)

the circumstances (described above) *Niyoga* is ordained. A second marriage is never allowed among the Twice-borns (*Dvijas*). Second marriage is permissible only in the *Śūdras* as they are devoid of education and the culture (of the learned).

How should a man and a woman duly contacted by *Niyoga* behave towards each other ? Here the Mantra says (as follows) :—

"Like a bride towards bridegroom." As a married woman draws bedward her husband for begetting offsprings, even so should a widow and widower behave after entering into *Niyoga*, like wife and husband for the purpose of procreation. (*RV*. X.40.2)

(*Iyam Nārī* etc.) This widow, renouncing her dead (*Preta*) husband and desirous of her husband's happiness approaches thee, O man ! according to the *Niyoga* ordinance as a (second) husband. Accept her and produce offsprings by her. The widow is qualified further as 'following the ancient law' ordained by the Vedas she accepts thee as her husband under *Niyoga*. Do thou also accept her and make her produce offsprings at this time in this world, i.e., conceive and make her pregnant." (*AV*. XVIII.3.1)

(Rise up, etc.) O widowed woman ! leave thy deceased husband (*Gata+Asum*) and approach (*Ehi*) thy living second husband (*Devara*) and live with him for begetting children. Thy offsprings (obtained through *Niyoga*) shall belong to thy (dead) husband who took (*Hasta Grābha*) thy hand (in marriage). If the *Niyoga* has been undertaken for the (benefit of) the appointed (second) husband, then these children shall go to him. The widow can have such offsprings. O widow ! rise up if thou desirest to enter into *Niyoga* contract after the death of your married busband ; approach a widower for procreation and enjoy happiness.

(*RV*. X.18.8 ; *AV*. XVIII.3.2)

(5) "O Indra, the showerer ! make her (the mother) of good sons and fortunate. Vouchsafe in her ten sons and make (her) husband the eleventh (or husbands eleven)." (*RV*. X.85.45)

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(5) "इमां त्वमिन्द्र मीढ्वः सुपुत्रां सुभगां कृणु ।
दशास्यां पुत्राना धेहि पतिमेकादशं कृधि ॥" (*RV*. X.85.45)

This verse has been cited above to prove that a woman is allowed to have eleven husbands, i. e., one 'married one' and ten after his death (in case she needs offsprings) by way of *Niyoga*. The word '*Indra*'

(Contd.)

(6) "*Soma* gets her first ; *Gandharva* wins her next ; *Agni* is the third *Pati* (i.e. Guardian or protector) and the fourth one is human being." (*RV*. X 85.40)

(Contd. from page 282)

has been interpreted here by Dayānanda as a "man (husband) who is capable of conceiving and making her pregnant." The word *'Mīḍhvaḥ'* (i.e. showerer) is significant here. The last sentence of this verse "*Patim Ekādaśam Kṛdhi*" (*RV*. X.85.45) is again translated by our author as "Let her have eleven husbands". But the word "*Ekādaśa*" (also) means as "eleventh" as we have translated this verse above. Dayānanda differs and takes it in the sense of 'eleven' instead of 'eleventh'. I agree with S. Dayānanda but to accommodate others' view, I have given here alternative explanation for comparison.

I take the word *'Indra'* here in the sense of "God". This *Mantra* is a prayer to *Indra*, "the Bestower of all boons". The maximum number of offsprings is fixed here ten. And in this way the husband's number in the family would be naturally "eleventh". It shows the maximum (total) number of members of the family. It does not enjoin that a woman should marry eleven times one after the other. It is a Vedic Family Planning.

(6) "सोमः प्रथमो विविदे गन्धर्वो विविद उत्तरः ।
तृतीयो अग्निष्टे पतिस्तुरीयस्ते मनुष्यजाः ॥" (*RV*. X.85.40)

The following note from Grassman deserves notice here :—

"As the typical bride "*Sūryā*" was first married to "*Soma*", so the young maid originally belongs to him, then to the "*Gandharva*", as the guardian of virginity, then to "*Agni*" as the Sacred fire round which she walks in the marriage ceremony and fourthly to her human husband."

Here I offer another interpretation, which may differ from the one given by our revered author, for the consideration of scholars :

The word *'Soma'* here means 'the moon'. We know from the following verse that the Moon is the Lord of herbs and her nourishing rays make the young maid healthy :—

"*Soma Oṣadhīnām-Adhipatiḥ*". (*Pāraskara* 1.8.12) (Contd.)

(7) "'Be not hostile to *Devara* or to thy lord ; prosper here (O bride) ; be tender to animals, be self-controlled ; be very glorious. Bring forth heroic offsprings. Love the *Devṛ* (i.e.

(Contd. from page 283)

The word *Gandharva* here means the Sun. Colebrooke always renders '*Gandharva*' in this hyma as the Sun. (See Colebrooke's Essays, Vol. I, p. 210). One more point here deserves serious consideration that only four names, e.g , "*Soma*, *Gandharva*, *Agni* and *Manuṣyaja*," are enumerated here and not "eleven".

Here the first three names, i. e. *Soma*, *Gandharva* and *Agni*, respectively may mean, the Moon, the Sun and the Fire and they are evidently not human beings; only the fourth one is described as "manborn" (*Manuṣya+Ja*, i. e. human beings). In this way *Soma*, *Gandharva* and *Agni* (the *Moon*, the *Sun* and the *Fire*) are the protective divine forces which cause three stages of pre-youth period of a girl (e. g. infancy, childhood and teenage, i. e. *Śaiśava*, *Bālya* and *Kaumāra*). The word "मनुष्यजाः" is (in Singular Nominative case) derived from "मनुष्य+√जन्+विट् according to aphorism "जनसनखनक्रमो विट् (P. III.2.67) by changing "न्" into "आ" under Rule "विड्"- वनोरनुनासिकस्यात्" (P. VI.4.41). हिरण्यकेशी reads "तुरीयोऽहं मनुष्यजाः" for "तुरीयस्तु मनुष्यजाः ।"

Thus this verse allows only "one man" to be married by a woman. In this way, the verse may not refer to the idea of *Niyoga*.

Cf. : "सोमो ददद्गन्धर्वाय गन्धर्वो ददग्नये ।
रयिं च पुत्रांश्चादादग्निर्मह्यमथो इमाम् ॥" (*RV*. X.85.41)

Here also we find *Soma* (the moon), *Gandharva* (the Sun) and *Agni* (the Fire) described as the guardians (*Patis*, √*Pā* 'to protect') of the girl. Ṛṣi Dayānanda also accepts this meaning in the Saṃskāra Vidhi (p. 165). He writes, "दश पुत्र और ग्यारहवें (एकादशम्) पति को प्राप्त होकर सन्तोष कर ।" [SV. p. 165, Vedic Yantralaya, Ajmer edition, 1975 (V E.)].

(7) "अदेवृघ्न्यपतिघ्नीहैधि शिवा पशुभ्यः सुयमा सुवर्चाः ।
प्रजावती वीरसूर्देवृकामा स्योनेममग्निं गार्हपत्यं सपर्य ॥" (*AV*. XIV.2.18)

(Contd.)

> *Devara* i.e. husband's brother). Tend well this sacred (household) fire ; be soft and pleasant." (*AV*. XIV.2.18)

EXPLANATION

Now (by these verses) the number of *Niyogas* and the offsprings is restricted, i.e., how many times should *Niyoga* be undertaken, or how many children can be begotten ?

O Indra ! i.e., O married husband ! thou art showerer (lit. giver) of the semen virile. Make this bride pregnant by giving her seed. Make her the mother of good sons and extremely happy. Vouchsafe in this, thy married woman, ten offsprings only but not more than this. God has

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(Contd. from page 284)

Here the word "*Adevṛ+Ghnī*" which means 'be not hostile to *Devara*' has a variant reading as "*Adeva+Ghnī*" which means 'be not hostile to *Deva*, i.e. father-in-law."

Similarly there is another reading for *Devṛ-Kāmā* (i.e. loving thy *Devara*) as *Deva-Kāmā*, which means "be devoted to thy husband's father."

Cf. : "अघोरचक्षुरपतिघ्न्येधि शिवा पशुभ्यः सुमनाः सुवर्चाः ।
वीरसूः देव (वृ) कामा स्योना शन्नो भव ········ ॥" (*RV*. X.85.44)

The formulae contained in this and three successive verses in the Ṛgveda (X.85.44) are repeated when the bridegroom has returned with his bride to his home, and offers Fire Sacrifice there. In this verse the bride is addressed :—

> "(Look at thy husband) with no angry eye ; be not hostile to thy lord ; be tender to animals ; be amiable, be glorious ; be the mother of heroic sons ; be devoted to *Deva* (i.e. God or Father-in-law) (or to *Devṛ*, i.e. husband's brother) etc."

In all such verses we find the word *Deva* which means God or father-in-law. The alternative reading *Devṛ* (cited here by our author) is found only in the 'Ajmer edition'. It indicates that the bride should respect her father-in-law or should have regard for her husband's brother. This may not be a (positive) proof to establish the theory of *Niyoga* with *Devara*. How can a priest bless and curse the bride at the same time (i.e. on her marriage) that she should have second husband if her husband dies ? It will prove a curse rather than a blessing.

ordained that a man should beget ten children only. O woman, have only eleven husbands including married husband. The idea is that if a rarely dire calamity happens to come and that the husbands die one after the other (without begetting a child) the woman is permitted to contact *Niyoga* with ten persons only for procreating offsprings, Similarly the man when his married wife ceases to exist, can contact by *Niyoga* with one after the other widow upto the number of ten only in case no issue is available. But if there is no desire on the part of a widow or a widower to have *Niyoga*, he or she is free not to do so. (*RV*. X 85.45)

The following verse enumerates the names of the different husbands :

O woman ! thy first husband by marriage is called *Soma* (i.e. gentle) because he is endowed with qualities of gentleness, &c. The second husband obtained through *Niyoga* when you have become widow is called *Gandharva,* because he understands what sexual intercourse is. The husband with whom thou contractest *Niyoga* third time is styled as *Agni*, because all his corporeal substances burn as if they were on fire when he finds himself contracted by *Niyoga* with thee who hast had already sexual intercourse with two men. O woman ! all thy husbands from the fourth upto the tenth are termed as *Manuśyaja* because they have ordinary strength and potency. Similarly the woman also gets the names of *Somyā*, *Gandharvī*, *Āgneyī* and *Manuśyajā* because of the respective qualities.

(*RV*. X.85.40)

O woman ! thou servest thy husband by marriage as well as thy second husband (by *Niyoga*). Be tender to (domestic) animals. Acquire auspicious virtues. Regulate all household affairs rightly. Attain best knowledge and noble grace. Be devoted to the bringing up of children. Produce heroic sons. Be desirous of having second husband by *Niyoga*. Enjoying all bliss be pleasant to the other. Tend domestic and sacrificial fires devotedly, and perform all duties at home." (*AV*. XIV.2.18)

Here the institution of *Niyoga* in times of dire calamity is sanctioned for men and women both.*

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* The curious reader is advised to read the relevant portion of the Satyārtha Prakāśa of Swamī Dayānanda where many examples from the Epics (*Mahābhārata* etc.) have been cited as historical evidences, supported by *Smṛtis* and other scriptures.

THE DUTIES OF THE RULER AND THE RULED

The following stanzas deal with the regal duties : –

(1) "(Like the Sun and the Moon the enlightened and just acts of the rulers) embellish the three state assemblies. (Through them people get victory) in *Vidathas* (i.e. wars). (These assemblies serve) multifarious (*Purūṇi*) and universal (*Viśvāni*) purposes. I ordain (*Apaśyam*) that men of mental progress (*Manasā-Jaganvān*), high administrative efficiency and knowing the system of secret spying (should return to them)."

(*RV*. III.38.6)

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(1) "त्रीणि राजाना विदथे पुरूणि परि विश्वानि भूषथः सदांसि ।
अपश्यमत्र मनसा जगन्वान् व्रते गन्धर्वाँ अपि वायु-केशान् ॥" (*RV*.III.38.6)

Our author has cited this verse from the Ṛgveda in order to prove that the Vedas throw light on the duties of the ruler. He has his own rendering and his own free and original explanation. The meaning is not very clear. No other translator, Indian or European, has derived this sense from this verse. In order to rightly understand our author we should take into consideration the following words which I reproduce here alongwith their meanings as given by our great author :—

(a) *Trīṇi* : Three.
(b) *Vidathe* : In the battle-field.
(c) *Purūṇi* : Multiformed.
(d) *Viśvāni* : Of universal (benefit).
(e) *Rājānā Sadānsi* : State Assemblies.
(f) *Vrate* : In their duties.
(g) *Gandharvān* : Men having efficiency in administration.
(h) *Vāyu-Keśān* : Keśas mean solar rays, i.e., persons having access every where through "air like" invisible spies.

(Contd.)

(2) "(O God !) thou art the birth-place of the princely power : thou art the centre of the princely power. May none of us desert (lit. harm) Thee : do me no harm." (*YV.* XX.1)

(3) "I deem that world holy, where *Devas*, with Agni dwell and where priestly rank and princely power move together in co-ordination." (*YV.* XX.25)

(Contd. from page 287)

This interpretation is wholly original and logical. I cite below the English rendering of Sāyaṇa's paraphrase of this verse for comparison :—

> "Royal *Indra* and *Varuṇa*, embellish the three universal sacrifices (and make them) full (of all requisites) for this celebration : thou hast gone to the rite, for I have beheld in my mind, at this solemnity, the *Gandharvas* with hair (waving) in the mind."

According to the Scholiast, *Gandharvas* are the guardian of the *Soma*, i.e. *Soma-Rakṣakān.*

Griffith translates it :—

"Three seats ye Sovarans, in the holy synod, many, yes, all ye honour with your presence.

There saw I, going thither in the spirit, Gandharvas in their course with wind blown tresses."

He explains the three seats as heaven, the firmament or mid air, and earth. Griffith agrees with Dayānanda in accepting Gandharvas to mean guardians. They are, according to him, 'sun beams'.

Professor Wilson remarks, "This stanza is singularly obscure and is very imperfectly explained by the commentators."

Shri Dayānanda quotes this verse in the Satyārtha Prakāśa also where he explains it a bit differently.

(2) "क्षत्रस्य योनिरसि क्षत्रस्य नाभिरसि ।
मा त्वा हिꣳसीन्मा मा हिꣳसीः ॥" (*YV.* XX.1)

(3) "यत्र ब्रह्म च क्षत्रं च सम्यञ्चौ चरतः सह ।
तं लोकं पुण्यं प्रज्ञेषं यत्र देवाः सहाग्निना ॥" (*YV.* XX.25)

EXPLANATION

In these verses duties of the ruler are ordained. As the bright (*Rājāna*) Sun and the Moon illuminate all corporeal objects, so the just and enlightened deeds of the sun-like and the moon-like virtues adorn (*Bhūṣathaḥ*) the three assemblies (*Triṇi Sadāṅsi*). People derive, from these assemblies, many pleasures and joys, e.g., victory in the war (*Vidathe*). By these State Assemblies men adorn all the things and all living beings of the world and thus obtain happiness. That is to say, one of them is the *Rājārya Sabhā*, where only the administrative and executive (business) is transacted. The second is the *Ārya Vidyā Sabhā*, working for the advancement of education and learning. The third is the *Ārya Dharma Sabhā* whose function is to propagate by (oral or written) precepts morality and righteousness and to (adopt measures) for prevention of unrighteousness and corruption. But all these three Assemblies in general matters should work unitedly and should (strive to) promote good conduct among the masses. Wherever the righteous and the learned (members) in these assemblies (after due deliberation) distinguish the good from the evil and encourage people to perform righteous actions and to restrain from doing what they ought not to do, there all the subjects remain always happy. It is certain that in a country where there is (absolute) monarchy, subjects are oppressed. I know (lit. have seen) it. God ordains that only there the masses enjoy all happiness, where the Government is run by the (State) Assemblies. Only that man, and none else, is eligible for (the membership of) these assemblies who has an access (*Jagan-Vān*) (to the right understanding of) justice, truth, various sciences (*Vijñana*) and righteous conduct. It is a divine commandment and it must be obeyed, that only such persons, and none but them, should be made members of these assemblies as are '*Gandharvas*' (i.e. expert in land administration and Government) and '*Vāyu Keśān*' (i.e. well versed in knowing all world events by employing spies who go every where like the invisible air). These members like the rays of the sun (*Keśāḥ*, i.e. solar rays) shed the light of truth and justice and are inspired by an urge to do good to all. These members must be righteous in their inner heart.

(*RV*. III.38.6)

O Supreme Lord ! Thou art the origin of the *Kṣatra,* i.e. the state-crafts. Thou art the centre of the administrative power, i.e. the promulgator of the laws of government. Graciously grant us the capability of running the government so that we may be good administrators and (experts in) state-crafts. None of us may disregard Thee and be a non-believer. May we not be the victim of Thy wrath so that we may be efficient to run the administration rightly in Thy creation. (*YV*. XX.1)

Here the word "Brahma" means God, Veda and God-knowing, i e. Brāhmaṇa. The *Kṣatra* indicates persons possessing qualities of valour and fortitude. That country where Brahma and Kṣatra move together in co-ordination possessing adequate knowledge is to be regarded as sacred and it inspires the people there to perform the *Yajñas*. Subjects are happy in that country alone where the learned (worship) God and perform the sacrifices, e g. Agnihotra. (*YV*. XX.25)

(4) By the self-effulgent *Savitar's* (i.e. creator's) impulsion, with (two) arms of *Aśvins*, with (two) hands of *Pūṣan*, with the (medicinal) herbs of the *Aśvins*, I besprinkle Thee for splendour, for a spiritual (*Brahma*) lustre ; by special power (*Indriyeṇa*) of *Indra*, I besprinkle Thee (O President) for strength, for prosperity and for fame." (*YV*. XX.3)

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(4) "देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम् ।
अश्विनोर्भैषज्येन तेजसे ब्रह्मवर्चसायाभि षिञ्चामि ।
इन्द्रस्येन्द्रियेण बलाय श्रियै यशसेऽभि षिञ्चामि ॥" (*YV*. XX.3)

The literal translation of the verse needs some explanation. This verse is addressed to the president of the state or state assemblies. When a king or president of a state assumes powers, he is to undergo some sacred ceremonies. One of them is "*Abhiṣeka*" (i.e. besprinkling with sacred waters). This verse refers to it.

Dayānanda explains some of the technical words :—

(a) *Savituḥ* : Of God, the Creator.

(b) *Aśvins* : The sun and the moon. Their two arms being the strength and power.
But it would be better if we take them as progress (Sun) and peace (Moon).

(c) *Pūṣṇoḥ Hastābhyam* : With two hands of *Pūṣan*, i.e., with the possession and gift of the nourishing *Prāṇas*.

(d) *Aśvinoḥ Bhaiṣajyena* : With the mass of medicines of the earth and the upper regions.

According to ritualistic school, which is adopted by Mahīdhara and others, these verses are recited in *Sautrāmaṇi*. An *Āsandī*, or Sacrificer's seat representing a throne, is placed between the two altars, two of the

(Contd.)

(5) "Thou art "*Ka*" (i.e. All Bliss). "Noblest *Ka*" art Thou. Thee for (eternal) bliss ; Thee for (state) pleasures.

O Fair-famed ! O Rightly Auspicious !! O Real King !!!"

(*YV*. XX.4)

(6) "My head be glory, my face be fame, my hair and beard be brilliant lustre, my breath be king and deathlessness, my eye Sole Lord, (and) mine ear *Virāṭ*." (*YV*. XX.5)

EXPLANATION

O President of the Assembly ! under the ordinance (*Prasave*) of the Self-effulgent Creator of the universe, thou art endowed with the two arms of the *Aśvins*, i.e., strength and vigour being the arms of *Aśvins*, i.e. the Sun and the Moon ; with the hands of *Pūṣan*, i.e. with the possessions and gifts of nourishing *Prāṇas* and with the disease-averting herbs produced by the earth and the upper regions (co-operatively). I besprinkle thy head with perfumed waters (so that thou mayest) shine with virtues, e.g. Justice and thou mayest propagate high learning. I appoint thee for performing the King's duties with the help of the highest power of the Almighty (and thou mayest attain) the excellent strength, supreme knowledge, glorified universal empire, and the fair fame. It is a precept from God. (*YV*. XX.3)

O Supreme Soul ! Thou art all bliss, make us also happy, granting us (the boon of) the good government. Thou art the noblest bliss (*Katama*);

(Contd. from page 290)

legs being on the Southern and two on the Northern ground. A black antelope's skin is placed over it on which the sacrificer sits and recites the verse (*YV*. XX.1) translated above.

Then the *Adhvaryu* besprinkles the Sacrificer with the remains of the libations which are made to run down to his mouth. This is done by the reciting of this verse.

(5) "कोऽसि कतमोऽसि कस्मै त्वा काय त्वा ।
सुश्लोक सुमङ्गल सत्यराजन् ॥" (*YV*. XX.4)

Here the word "*Ka*" also means *Prajāpati*, i.e. the Lord of Creatures. Cf. *YV*. VII.29.

(6) "शिरो मे श्रीर्यशो मुखं त्विषिः केशाश्च श्मश्रूणि ।
राजा मे प्राणो अमृतꣳसम्राट् चक्षुर्विराट् श्रोत्रम् ॥" (*YV*. XX,5)

render us also supremely joyous by (granting us parliamentary government). We approach Thy shelter for eternal bliss. We invoke Thee to bestow upon us benign administration.

O Fair-famed, i.e. O Eternally Glorious ! O All Bliss and Bestower of happiness !! O Real King, i.e. Revealer of Truth !!! Thou art the bestower of real government. O Lord ! we recognise Thee alone, the Paramount King of our state and assemblies. (*YV*. XX.4)

The President of the state assemblies (or Parliaments) should admit that the royal glory is like his head ; the noblest fame like his mouth ; the glory of truth and justice is like his hair and beard ; God and vital airs, the cause of life, like his king ; the salvation bliss, the Veda, like his Sole Lord ; and universal empire, and the display in various ways of qualities, e.g. truth and learning, like his eyes and ears.

The members should also share this view. Let all people understand that they are the limbs of the President because of their being members of the state assemblies. (*YV*. XX.5)

(7) "Let my (two) arms be Indra's power, my hands be deed of valour. Let my soul and breast be kindly and mighty." (*YV*. XX.7)

(8) "My ribs be the kingdom ; my belly, shoulders, neck and hips ; thighs, elbows, knees are the people ; my members (lit. limbs) all round." (*YV*. XX.8)

EXPLANATION

The best strength is like my two arms. A pure and learned mind and other organs, e.g. ears, are like (means of acquisition) my hands. The noblest exploits of heroism are my deeds and the kingly power is like my heart and soul. (*YV*. XX.7)

The kingdom is like my ribs. The armed forces and the treasury are like my belly and shoulders. The people's adoration and happiness and also (the act of) infusing (the idea of) self-reliance in them are like my buttocks. To make the people efficient in trade and commerce and also in the science

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(7) "बाहू मे बलमिन्द्रियꣳहस्तौ मे कर्म वीर्यम् ।
आत्मा क्षत्रमुरो मम ॥" (*YV*. XX.7)

(8) "पृष्ठीर्मे राष्ट्रमुदरमꣳसौ ग्रीवाश्च श्रोणी ।
ऊरू अरत्नी जानुनी विशो मेऽङ्गानि सर्वतः ।" (*YV*. XX.8)

of mathematics is like my thighs. The willing co-operation between the people and the legislative assemblies is like my knees. In this manner all the above stated acts are like my limbs. As a man has love for his organs and a deep interest in protecting them, so should all find wisdom in the protection of the people. (*YV*. XX.8)

(9) "I take my stand on princely power and kingship. I reside in horses and cows. I live in limbs, the body and vital *Breath.* I stay on welfare, on upper regions and earth and I recline on sacrifice." (*YV*. XX.10)

(10) "*Indra*, the rescuer; *Indra*, the helper; the Brave who is rightly invoked in every battle (or who listens to every invocation). I call *Indra* the Almighty who is invoked by all. May the Bounteous *Indra* bless us with prosperity." (*YV*. XX.50)

EXPLANATION

(God declares) :—

I live in the kingdom which is administered righteously and in the country which is awakened, due to the widespread literacy and morality. (I reside every where including) all horses and all cows and also in every corner (*Pratyaṅgeṣu*) of the universe. In every soul, in every breath, in every glorious object is my dwelling. Every (part of) earth, every corner of the bright firmament and every sacrifice are my living place. I am Omnipresent.

Those who carry on duties of government regarding Me as their Supreme Lord, achieve always triumph and progressive prosperity. All Government officials, therefore, should strive to enlighten the people with knowledge and justice and should protect them so that injustice and ignorance may be uprooted. (*YV*. XX.10)

I beseech for the accomplishment of victory in every battle (and have) the shelter of *Indra* (God), the rescuer of the entire universe

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(9) "प्रति क्षत्रे प्रति तिष्ठामि राष्ट्रे प्रत्यश्वेषु प्रति तिष्ठामि गोषु ।
प्रत्यङ्गेषु प्रति तिष्ठाम्यात्मन् प्रति प्राणेषु प्रति तिष्ठामि पुष्टे
प्रति द्यावापृथिव्योः प्रति तिष्ठामि यज्ञे ॥" (*YV*. XX.10)

(10) "त्रातारमिन्द्रमवितारमिन्द्रꣳ हवेहवे सुहवꣳशूरमिन्द्रम् ।
ह्वयामि शक्रं पुरुहूतमिन्द्रꣳस्वस्ति नो मघवा धात्विन्द्रः ॥" (*YV*. XX.50)

(*Trātāram*), the most glorious (*Indram*), the (mysteriously) noble fighter (*Suhavam*), the bravest (*Śūram*), the king of the universe, the mightiest and the bestower of might (*Śakram*), the rightly invoked by all heroes and governing this kingdom (i e. universe) with justice. May the Bounteous and Almighty Lord grant victory and happiness in all our acts of Government.

(*YV*. XX.50)

(11) "O *Devas* ! (i.e. the learned) admire him who is without a rival, for mighty domination, for lordship, for democratic sovereignty and for the Godly glory, ... him, son of such-a-man and such-a-woman and belonging to such a nation. This is your Ruler, O people ! *Soma* (i.e. God) is the Lord of us, the Brāhmaṇas." (*YV*. IX.40)

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(11) "इमं देवा असपत्नꣳ सुवध्वं महते क्षत्राय महते ज्यैष्ठ्याय महते जानराज्यायेन्द्रस्येन्द्रियाय । इमममुष्य पुत्रममुष्यै पुत्रमस्यै विश एष वोऽमी राजा सोमोऽस्माकं ब्राह्मणानाꣳ राजा ॥" (*YV*. XX.40)

According to Dayānanda the word *Devas* here means 'the learned members of the State Assemblies'. The elected president is the head of the State and he works according to the advice of the legislatures. After his election, the President Designate has to go through some ritual ceremonies. The words, e.g. "*Abhiṣiñcāmi*", clearly prove this. This verse refers to the ceremony when the spiritual leader of the State performs his "*Abhiṣeka*."

He pronounces the name of the President Designate, such-a-man etc.; he declares the names of the parents and also of the people, e.g. of *Kurus* or *Pāñcālas* or *Bharatas* as the case may be, these names are to be substituted at the proper places in the context when it is repeated during the performance of the ceremony.

Here the word *Jana-Rājya* means "the Government of the people, by the people, for the people."

According to orthodox school, the Books IX and X of the Yajurveda contain the formulae required for the performance of these two important modifications of the *Soma* Sacrifice, the *Vājapeya* (i.e. Draught

(Contd.)

(12) "Indra ! (i e. the President) be victor, never to be vanquished to reign among the rulers as sovereign ruler. Be here repeatedly praised (by us), to be revered and waited upon and worshipped (by us)," (*AV*. VI.98.1)

(13) "Thou, fain for fame, an overlord ruler, hast won dominion over man, O Indra !

Thou art the supreme ruler of these virtuous (*Daivīḥ*) people undecaying and long lasting be thy sway." (*AV*. VI.98.2)

EXPLANATION

O learned members of the Assemblies (*Devas*) ! perform with dignity the glorious duties of government in your sovereign state which is '*Asapatna*' (i.e. free from enemies) and *Niśkaṇṭaka* (i.e. without internal black-sheeps) with the object of making its government machines, making the highest knowledge as the basis of entire administrative working, establishing sovereign authority among the learned, shedding the light of justice and

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(Contd. from Page 294)

of strength or cup of victory) and the *Rājasūya* (i.e. the inauguration or consecration of a king).

For *Vājapeya*, see 'Sacred Books of the East', X. 41, pp. 1-40 ; Hillebrandt, 'Ritual Literature', pp. 141-143 ; and also Weber.

(12) "इन्द्रो जयाति न परा जयाता अधिराजो राजसु राजयातै ।
चर्कृत्य ईड्यो वन्द्यश्चोपसद्यो नमस्यो भवेह ॥" (*AV*. VI.98.1)

(13) "त्वमिन्द्राधिराजः श्रवस्युस्त्वं भूरभिभूतिर्जनानाम् ।
त्वं दैवीर्विश इमा वि राजायुष्मत्क्षत्रमजरं ते अस्तु ॥" (*AV*. VI.98.2)

In these verses (also) the word Indra, according to our author, means 'the President of the Parliament or the Head of the State'. Indra may mean 'God' also. Sāyaṇa and his followers say that Indra is a particular god.

The word '*Śravasyu*' is a desiderative form, i.e. one who desires for *Śrava* (or glory). Similarly we get other words in the Ṛgveda, e.g. *Avasyu* Fame or glory is called *Śrava* because people like to hear it. Dayānanda interprets it as '*Sarvasya Śrotā*', i.e. the king or God who listens to all.

dispelling the darkness of injustice like the solar rays and rendering the people as happy as possible.

He alone can be the Head of the State (*Rājā*), after his election from the members well-versed in the Vedas, who is endowed with gentle qualities (*Some* or *Saumya Guṇas*) and is at home in all the sciences. O members ! promulgate this divine ordinance among the common folk that such a member as well as the laws enacted by the administrative assemblies (*Rāja Sabhās*) is the king, yours as well as ours.

We, therefore, anoint this elected President of the State as well as that of the Assembly—such and such person, the son of such and such well known father and mother. (*YV*. IX.40)

May Indra, i.e. God of Parliamentary process (of running the government), attain victory and prosperity and may Indra never be vanquished. May the King of kings, the Lord of the universe, be approachable by us with His truth, justice and lustre, whether we may happen to reside in a sovereign empire or in smaller dominions. May we in this world repeatedly worship the Absolute Lord of the universe alone who is always fit to be adored (*Īḍya*), saluted (*Vandya*), invoked (*Pūjanīya*) and relied upon and adhered to by us. May we, O Lord of the Emperors ! (be able) to honour Thee in the best possible manner in our kingdom (so that, by honouring Thee we shall always be honoured in our sovereign empire. (*AV*. VI.98.1)

O Indra ! Supreme Lord ! Thou art Paramount Ruler of this entire universe. Thou art like the ears (of the world) and heart of all and make me also graciously such (i.e. a listener).* O God ! Thou art eternally existent and wealth of the (devoted) people (*Janānām Abhibhūti*). Thou art the bestower of the desired prosperity. Be gracious and make me likewise. O Lord of the universe ! Thou protectest by Thy truth and justice all the people, who are endowed with radiant virtues and protected by various good governments ; may I be protected in the same way. O King of the kings ! This universal kingdom of Thine is eternal, well administered and perpetual. May it be ours as a gift from Thee. God, prayed in this manner, gives His blessings : "Let this kingdom, styled as earth, which has been created by Me, be yours. (*AV*. VI.98.2)

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* The word *'Śravasyu'* has been explained by our author as "श्रव इव आचरतीति", i.e. serving the purpose of ears.

(14) "Strong be your weapons for driving away (your) foes, firm in resisting them ; yours be the strength that merits praise, may not (the strength) of a treacherous mortal (survive)."

(*RV*. I.39.2)

(15) "Assembly, council and army (after) him." (*AV*. XV.9.2)

(16) "In this strong hero, be ye glad, joyful ; cling to him even as you cling to Indra, the conqueror, kine-winner, thunder-wielder, who quells a host and with his might destroys it."

(*AV*. VI.97.3)

(17) "Protect my company (or the assembly), protecting its courteous members, O Courteous God !

Only through Thee, O Much Invoked (Lord), may I be rich in kine." (*AV*. XIX.55.6)

EXPLANATION

The purport of the verse (*RV*. I.39.2) has been given above under the topic of 'Worship and Prayer'.

Let the State Parliament and the people recognise God, as the Ruler of the Rulers and the President of the Parliament as their King after anointing him, and let them fight under his directions (*Samitiḥ*). The army (*Senā*) of the noble warriors should acknowledge God and the State Parliament with its President as their supreme commanders and let them fight under their orders. (*AV*. XV.9.2)

God ordains to all men :—

O Friends ! (*Sakhāyaḥ*) ! propitiate the Most glorious Lord and support him (i.e. the elected king) who is a great hero (*Vīra*), the killer of

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(14) "स्थिरा वः सन्त्वायुधा पराणुदे वीळू उत प्रतिष्कभे ।
युष्माकमस्तु तविषी पनीयसी मा मर्त्यस्य मायिनः ॥" (*RV*. I.39.2)

(15) "तं सभा च समितिश्च सेना च ॥" (*AV*. XV.9.2)

(16) "इमं वीरमनु हर्षध्वमुग्रमिन्द्रं सखायो अनु सं रभध्वम् ।
ग्रामजितं गोजितं वज्रबाहुं जयन्तमज्म प्रमृणन्तमोजसा ॥" (*AV*. VI.97.3)

(17) "सभ्य सभां मे पाहि ये च सभ्याः सभासदः ।
त्वयेद्गाः पुरुहूत विश्वमायुर्व्यश्नवम् ॥" (*AV*. XIX.55,6)

foes, skilled in war, dauntless and splendid like Indra. Declare war (*Anu Saṃ Rabhadhvam*) to quell the wicked enemees at the instance of him (i.e. the Head of State) who quelled the host of foes (*Grāma-Jitam*) already, the winner of lands and senses (*Go-Jitam*), whose vital strength is his arm (*Vajra-Prāṇa*), who is victorious (*Jayantam*) and who is the destroyer of his foes with his mighty prowess. Clinging to him may we attain victory.
(*AV*. VI.97.5)

O Lord ! Thou art a good help in Assemblies ; protect properly my assembly. The word '*Me*' (i.e. mine) which is (a derivative form of) '*Asmat*' refers to all men. May the members, who attend (lit. sit in) the assembly and who are expert in parliamentary business, protect our above-mentioned threefold assemblies, O Universally Invoked Lord ! Only those presidents and members of the assemblies who learn the art of government from Thee enjoy happiness. May I and entire mankind duly guarded and protected by the State Assemblies attain a happy life of (at least) hundred years. (*AV*. XIX.55.6)

So far we have briefly dealt with the duties of the government as laid down in the Vedas ; now we shall give a summary of the same according to the Aitareya and the Śatapatha Brāhmaṇas, which is as follows :—

The learned and the righteous members of the State Assemblies should be gentle and strive to provide all comforts to the noble natured subjects and they should adopt a stern attitude to the wicked. A duty of the administrative head has, thus, twofold aspects, i.e. one is '*Sahasvat*' (i.e. tolerant and mild) and the other '*Ugravat*' (i.e. harsh and horrible). That is to say : sometimes, due to exigencies of place, time and (the particular) purpose or object, toleration becomes unavoidable and at others, under different circumstances a severe punishment has to be inflicted upon the wicked people. These are the essentials of a Ruler's functions. They are *Mandra* (i.e. mild) as well as *Ojiṣṭha* (i.e. unbearable). It must provide happiness to the doers of noble deeds and inflict (stern) punishment on the evil doers. It must have an army also of the noble and valiant warriors and various equipments. (*AB*. VIII.2.3.1)*

The act of administration or the duty of a government is superior to all other actions. It is *Pṛṣṭha* (i.e. backbone), i.e. being a mainstay of the weak, it procures best comforts for them. By adhering to these duties,

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* जनिष्ठा उग्रः सहसे तुरायेति सूक्तमुग्रवत् सहस्वत् तत् क्षत्रस्य रूपं, मन्द्र ओजिष्ठ इत्योजस्वत् तत् क्षत्रस्य रूपम् ॥"(१) (*AB*. VIII.2.3.1)

described above, people can improve the administration of a State but not otherwise. Therefore, the state-crafts (*Kṣatra*) are the most important of all. It provides pleasures to the Sacrificer, officers and people in general, like their ownself (*Ātmavat*). A good government is a source of absolute happiness and peace to the whole world. Therefore the art of government is greater than anything else. (*AB*. VIII.2.3.2)

Here the word Brahma refers to the Brāhmaṇa Varṇa, endowed with all learning. The (right) performance of administrative duties depends upon it. The progress and preservation of (good) government (*Kṣatra*) are impossible without true knowledge. (Similarly) Brahma, i.e. true knowledge, is established in *Kṣatra*, i.e. heroism. The learning cannot prosper and be preserved without the (help of a) Kṣatriya. Therefore, knowledge and political power move together and bring prosperity and progress to the country. (*AB*. VIII.2.3.3)**

The officers of government should always keep their strong and indomitable senses under proper care, i.e., the officers must have control over their senses ; because it has been stated that moral strength (*Ojas*) is *Kṣatra* (i.e. princely power) and physical strength is *Rājanya* (i.e. kingship). Therefore, a man promotes (the dignity of) a government on account of his *Ojas*, i.e. *Kṣatra*, and *Vīrya*, i.e. *Rājanya*. He adds to the prosperity and happiness of the State (in this way). It is called *Bhāradvāja*, i.e., an encourageable action which is *Vṛhat* or *Mahat Karma* (i.e. the greatest of all acts). (*AB*. VIII.2.3.4)***

Let all men aspire for this and put in all possible human efforts. May with all my accomplishments and merits and by God's grace I rise (to the occasion) as to enjoy all prosperities and to become the member of the assembly (*Atiṣṭha*) where the highly learned sit, for the attainment of the position of the President (*Anu-Rājya*) or for obtaining sovereign power over lesser kings or for exercising power of the ruler of the world-wide empire (*Sāmrājya*) or for ruling over and protecting the kingdom in accordance with law and justice, for getting the noblest enjoyments (*Bhaujya*), for

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* बृहत्पृष्ठं भवति, क्षत्रं वै बृहत्, क्षत्रेणैव तत् क्षत्रं समर्धयत्यथो क्षत्रं वै बृहदात्मा यजमानस्य निष्केवल्यं तत् यत् बृहत् पृष्ठं भवति ।" (२) (*AB*. VIII.2.3.2)

** ब्रह्म वै रथन्तरं क्षत्रं बृहद् ब्रह्मणि खलु वै क्षत्रं प्रतिष्ठितं क्षत्रे ब्रह्म ॥ (३) (*AB*. VIII.2.3.3)

*** ओजो वा इन्द्रियं वीर्यं पञ्चदश ओजः क्षत्रं वीर्यं राजन्यस्तदेनमोजसा क्षत्रेण वीर्येण समर्द्धयति । तद् भारद्वाजं भवति । भारद्वाजं वै बृहत् ॥"(४) (*AB*. VIII.2.3.4)

achieving the self-government (*Svarājya*), for brightly shining among various kings (*Vairājya*), for establishing the paramount power (*Pārameṣṭhya*), for enjoying the pleasures of great empire (*Mahārājya*), for wielding supreme overlordship (*Ādhipatya*) and for bringing the subjects under control (*Sva-Vaśyāya*). (*AB*. VIII.2.3.5)*

Having made thrice or four times obeisance to Supreme Lord, the government work should be commenced. The *Kṣatra* (i.e. political power) which functions under divine control prospers, grows rich and abounds with heroes. God ordains that brave men are born in such a state and nowhere else. (*AB*. VIII.6.9)‡

All members of the assemblies and the subjects should always remain in contact with (i.e. devoted to) God, the most desired Lord and the most Adorable Master. Let all of them sit together and deliberate in such a manner as to avert for ever loss of happiness and defeat. Let all of them desire to anoint such a person from among the *Devas* (i.e. the learned) as is *Ojiṣṭha* (i.e. full of prowess) and *Baliṣṭha* (i.e. full of highest strength). He should possess extreme forbearance (*Sahita*) ; he should be the noblest because of all virtues, the ablest for taking all safely through all sufferings, e.g. war etc., the best among the victorious, and the noblest of all.

Let all the people also declare, "let it be so." The consecration of such a person (as Head of the State) brings prosperity to all. Hence they have named him as Indra (i.e. the bringer of prosperity)." (*AB*. VIII.12.7)γ

We consecrate as our ruler and ruler of the world this noblest man who deserves to be the ruler of a world-wide empire (*Sāmarājya*), worthy of protecting and achieving the best enjoyments (*Bhojam* and *Bhojapitaram*), shining with good knowledge and other merits (*Sva-Rajam*), in statesmanship, able to protect self-governing state (*Sva-Rajyam*), the light-giver of various

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* तानहमनुराज्याय साम्राज्याय भौज्याय स्वाराज्याय वैराज्याय पारमेष्ठ्याय राज्याय माहाराज्यायाधिपत्याय स्वावश्यायातिष्ठायां रोहामि ॥"(५) (*AB*. VIII 2.3.5)

‡ नमो ब्रह्मणे नमो ब्रह्मणे नमो ब्रह्मणे इति त्रिष्कृत्वो ब्रह्मणे नमस्करोति। ब्रह्मण एवं तत् क्षत्रं वशमेति। तद् यत्र वै ब्रह्मणः क्षत्रं वशमेति तद्राष्ट्रं समृद्धं तद् वीरवद् आहास्मिन् वीरो जायते" ॥६॥ (*AB*. VIII 6.9)

γ "स प्रजापतिका अयं वै देवानामोजिष्ठो बलिष्ठः सहिष्ठः सत्तमः पारयिष्णुतमः, इममेवाभिषिञ्चामहा इति तथेति तद्वैतद् इन्द्रमेव" ॥७॥ (*AB*. VIII.12.7)

kings, the winner of various kingdoms, radiant with noble glory (*Rājānam*), the guardian of the kings (*Rāja-Pitaram*), deserving to be appointed as the ruler of a highly developed state (*Parameṣṭhinaṁ*), and the elected head of the state.

The political power of the person who has thus been consecrated brings happiness to all.

Here in (the verb) '*Ajani*' the *Luṅ* (i.e. past tense) is used in the sense of (*Laṭ*) present tense according to the following (aphorism of Pāṇini) :—

All kinds of past tense denote all tenses in the Vedas. (*P.* III.4.6)*

The Kṣatriyas, i.e. heroic persons, are born (in such a kingdom). He (i.e. a heroic person) deserves to be the lord of all living beings in the universe. He is the destroyer of the wicked people (*Viśām-Attā*), bringing ruin to the cities of enemies (*Purām Bhettā*), the killer of the *Asuras* (i.e. the evil people), the saviour of the Vedas (*Brahmaṇo Goptā*) and the defender of the faith. (*AB.* VIII.12)**

The functions of the government should be performed by the President as well as by others. Their (common) desired object should be (the attainment of) God. No other object should be desired by anybody. Let all men be worshippers of God." (*AB.* VIII.14)***

When a man, desirous of ruling (over a state), is consecrated and elected as Head of the State in the above-mentioned manner which leads him to all glories, he attains the status of a king and wins all battles. He is victorious everywhere and procures all good states (lit. worlds). He achieves the noblest rank and receives the highest respect from all quarters as mentioned above among the rulers. He attains the highest state which results from the delight of victory over his foes and from running down his

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* "छन्दसि लुङ्लङ् लिटः" ।। (*P.* III.4.5)

** "सम्राजं साम्राज्यं भोजं भोजपितरं स्वराजं स्वाराज्यं विराजं वैराज्यं राजानं राजपितरं परमेष्ठिनं पारमेष्ठ्यं क्षत्रमजनि क्षत्रियोऽजनि विश्वस्य भूतस्याधिपतिरजनि विशामत्ताजनि पुरां भेत्ताजनि असुराणां हन्ताजनि ब्रह्मणो गोप्ताजनि धर्मस्य गोप्ताजनि" ।।८।। (*AB.* VIII.12)

*** "स परमेष्ठी प्राजापत्योऽभवत्" ।।८।। (*AB.* VIII.14)

enemies. With the help of the State Assemblies he attains *Sāmrājya* (i.e. world-wide empire), *Bhaujya* (i.e. all enjoyments), *Svārājya* (i.e. self-governing state), *Vairājya* (i.e. sovereignty over various kings), *Pārameṣṭhya* (i.e. the supreme rank), *Mahārājya* (i.e. possession of great empire) and *Ādhipatya* (i.e. sovereignty and overlordship). All these terms were explained above. Such a man, having won the world-wide international sovereign power and becoming the king of all kings in this world, attains after leaving this body the world of all bliss, i.e. Supreme Brahma, where he becomes free and independent, self-illuminated (*Sva-Rāṭ*), enjoys the bliss of Salvation, realises all his desires, is free from old age and death (*Āpta-Amṛta*), and becomes (the meeting place) of all supreme glories and prosperities (*Parama-Indratva*). It should be borne in mind that no calamity can befall a country where the members of the state assemblies consecrate a Kṣatriya, who is endowed with all the noblest virtues and who has first taken the vow of all the above-stated glories, and elect him (as the Head of the State). (*AB.* VIII.19)*

Kṣatra, i.e. the proper protection of people through the democratic (method) of government, is called *Sviṣṭa Kṛta*, i.e. it brings desired happiness. Kṣatra (i.e. a government), putting an end to the evil-doers, is verily *Sāma*, i.e. makes (the people contented) by using peaceful devices. This *Sāma* is verily *Sāmrājya*, i.e. the best government. (*SB*. XII.8.2)§

Brahma, i.e. God and the Veda, and he alone who knows Brahma is a Brāhmaṇa. He alone deserves to be called *Rājanya*, i.e. a Kṣatriya, who has subdued his senses, is learned, is endowed with all virtues, e.g. bravery, possesses high heroism and undertakes the responsibilities of the administrator. The country where Brāhmaṇas and Kṣatriyas co-operate and co-ordinate in running the government attains in every respect *Śrī*, i.e. royal glory and prosperity, more and more. This *Śrī* never decays or runs short. The power of a ruler lies in war.

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* "स एतेनैन्द्रेण महाभिषेकेणाभिषिक्तः क्षत्रियः सर्वा जितीः जयति, सर्वान् लोकान् विन्दति, सर्वेषां राज्ञां श्रैष्ठ्यमतिष्ठां परमतां गच्छति साम्राज्यं भौज्यं स्वाराज्यं वैराज्यं पारमेष्ठ्यं राज्यं माहाराज्याधिपत्यं जित्वा अस्मिन् लोके स्वयम्भूः स्वराडमृतोऽमुष्मिन् स्वर्गे लोके सर्वान् कामानाप्त्वामृतः सम्भवति यमेतेनैन्द्रेण महाभिषेकेण क्षत्रियं शापयित्वाऽभिषिञ्चति" ॥९॥ (*AB.* VIII.19)

§ "क्षत्रं वै स्विष्टकृत् ॥ क्षत्रं वै साम । साम्राज्यं वै साम" ॥१०॥ (*SB.* XII.8.3)

The highest prosperity and happiness cannot be secured without this because according to the Nighaṇṭu (II.17) *Saṅgrāma* is a synonym of 'great wealth'. *Saṅgrāma*, i.e. war is called *Mahā-Dhana*, i.e. great wealth, because it is a source of the highest riches. High dignity and great wealth are never procured without war. (*SB*. XIII.1.5)†

Rāṣṭra, i.e. the protection of nations or country-men, is called a *Yajña* entitled as *Aśvamedha*. It is not the killing of a horse and throwing its limbs into the fire. (*SB*. XIII.1.6)‡

When a *Rājanya*, endowed with the above-mentioned virtues, attains dignity and valour, he becomes fit to govern the world-wide empire. Therefore a *Rājanya* or Kṣatriya should be brave, ready to fight, dauntless and skilled in the use of weapons and missiles. His warriors must be able to destroy the enemies with their big cars running on water, land or in the air. A country, in which a *Rājanya*, i.e. ruler, of this type is born, never falls a victim to calamity and panic. (*SB*. XIII.1.9)*

Śrī (i.e. the statesmanship) based on high knowledge and noble merits is verily a *Rāṣṭra* (i.e. empire). The glory of the government is dignity (*Sambhāra*) of the empire. *Śrī* is also the centre of activity in a country. *Kṣema*, i.e. the proper protection of the people, is *Śītaṃ*, i.e. the safest happiness like the sleep. *Viṭ*, i.e. subjects, are called *Gabha* (i.e. rays). *Rāṣṭra*, i.e. government, is called *Paṣa* (i.e. a rod). The functions of government annoy the subjects; because government collects taxes and procures other good things from the people. A country which is governed by a monarch and has no parliamentary system (of government) remains always oppressed. Therefore one man's rule should not be adopted. A monarch is too weak to properly perform the duties of government. Therefore the administration of government should be vested in Parliament. Where there is absolute monarchy, the people there become the food, as it were, of the ruler and he wants to devour them and they remain oppressed. The absolute monarch (in a way) eats poison as he, for his selfish motive

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† "ब्रह्म व ब्राह्मणः क्षत्रꣳराजन्यस्तदस्य ब्रह्मणा च क्षत्रेण चोभयतः श्रीः परिगृहीता भवति । युद्धं वै राजन्यस्य वीर्यम्" ॥११॥ (*SB*. XIII.1.5)

‡ "राष्ट्रं वा अश्वमेधः" ॥१२॥ (*SB*. XIII.1.6)

* "राजन्य एव शौर्यं महिमानं दधाति । तस्मात् पुरा राजन्यः शूर इषव्योऽतिव्याधी महारथो जज्ञे" ॥१३॥ (*SB*. XIII.1.9)

and pleasure, captures their precious possessions and oppresses them. As a meat-eater having seen a bulky animal desires to kill it, so does a monarch become jealous and cannot tolerate the prosperity of an outshining individual among his subjects.

Hence the benefit of the people lies in a parliamentary system of government. There are many mantras in the Vedas dealing with the duties of government. (*SB*. XIII.2.3)*

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* "श्रीवैं राष्ट्रम् ॥ श्रीवैं राष्ट्रस्य भारः ॥ श्रीवैं राष्ट्रस्य मध्यम् ॥ क्षेमो वै राष्ट्रस्य शीतम् ॥ विड् वै गभो राष्ट्रं पसो राष्ट्रमेव विश्याहन्ति । तस्माद्राष्ट्री विशं घातुकः ॥ विशमेव राष्ट्रायाद्यां करोति तस्मात् राष्ट्री विशमत्ति । न पुष्टं पशं मन्यत इति" ॥१४॥ (*SB*. XIII. 2.3)

THE VARṆAS AND THE ĀŚRAMAS

(A Brief Reference)

The stanza *"Brāhmaṇo Asya Mukham Āsit"* (i.e. the Brāhmaṇa was His mouth) etc. (*YV*. XXXI) dealing with the (four) Varṇas has been explained already (in the Chapter on Cosmogony). The following is an additional (amplification).

According to (the following citation) from the Nirukta,

(1) "Varṇa is (derived) from the √*Vṛ* (to choose)." (*N*. II.3)

EXPLANATION

The word Varṇa means 'one to be chosen' or "worthy of selection" or "that which is selected and accepted with due regard to one's qualities and actions".

(2) "Brāhmaṇa is (so called because he knows) Brahma." "Kṣatra is Indra. Kṣatra is king." (*SB*. V.1.1)

EXPLANATION

That is to say that a Brāhmaṇa is a person who is endowed with Brahma (i.e. the Vedic Lord or devotion to the Supreme Lord) and possesses noble qualities and (high) learning. Similarly the words Kṣatra and Kṣatriya Kula are (applicable to) one who is highly glorious (Indra), ready to fight and to destroy enemies and devoted to protection of the subjects.

(3) "Two arms are *Mitra* and *Varuṇa*. *Puruṣa* is *Garta*. Strength

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(1) "वर्णः वृणोतेः" । (*N*. II.3)

(2) "ब्रह्म हि ब्राह्मणः । क्षत्रँ हीन्द्रः क्षत्रँ राजन्यः ॥" (*SB*. V.1.1)

(3) "बाहू वै मित्रावरुणौ । पुरुषो गर्त्तः । वीर्यं वा एतद्राजन्यस्य यद् बाहू । वीर्यं वा एतदपाँ रसः ॥" (*SB*. V.4.3)

of a Rājanya is his two arms ; the *Rasa* (i.e. happiness) of *Āpas* (i.e. *Prāṇas*) is also his strength." (*SB*. V.4.3)

(4) "Arrows are illuminators." (*SB* V.4.4)

EXPLANATION

(Kṣatriya is) *Mitra* and *Varuṇa*, because he gives happiness to all and also because he possesses excellent qualities. These two (qualities) are like the arms of a Kṣatriya. Or *Vīrya*, i.e. prowess, and *Bala*, i.e. physical valour, —these two are the arms of a prince or Kṣatriya. The strength of a king (Kṣatriya) grows on by conferring the pleasure and delight of *Prāṇas* on the people. The arrows (*Iṣavas*) are his illuminating (rays). The word *Iṣu* (i.e. arrows) is symbolic for all weapons and missiles.

Āśramas (i.e. stages of life) are fourfold, viz. : (1) *Brahmacarya*, (2) *Gṛhastha*, (3) *Vānaprastha* and (4) *Saṃnyāsa*. During the stage of Brahmacarya (i.e. life of celibacy and studentship), one should acquire the true knowledge and training. During (the period of) a householder (*Gṛhastha*), one should develop all best (possible) conducts and noble qualities. A forest-dweller (*Vānaprastha*) leads a life of solitude (for the attainment of) communion with God and realisation of purpose of knowledge. A Saṃnyāsin, having renounced the world, strives to attain the highest bliss of final emancipation and communion with the Supreme Soul. In this way (described above) through these four stages of life, a man attains the four ends of human existence, i.e. *Dharma* (i.e. righteousness), *Artha* (i.e. riches), *Kāma* (i.e. accomplishment of desires) aud *Mokṣa* (i.e. final emancipation). Out of these (four stages of life), during Brahmacarya all noble virtues, including real knowledge and good training, should be acquired. The following evidence refers to (the life of a) Brahmacārin :—

(5) "Ācārya (the preceptor) welcoming (or initiating) his new disciple takes the Brahmacārin into his bowels. He holds

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(4) "इषवो वै विद्यव: ।।" (*SB*. V.4.4)

(5) "आचार्य उपनयमानो ब्रह्मचारिणं कृणुते गर्भमन्त: ।
तं रात्रीस्तिस्र उदरे बिभर्ति तं जातं द्रष्टुमभि संयन्ति देवा: ।।"

(*AV*. XI.5.3)

(Contd.)

him three nights in his belly. When he is born, the Devas convene to see him." (*AV*. IX.5.3)

(6) "This *Samit* (i.e. a sacrificial fuel-stick) is earth ; the second *Samit* is the upper region : He fills the atmospherical region with the *Samit* (i.e. sacrifices). The Brahmacārin contents the three worlds with his sacrificial fuel, girdle, labour and penance." (*AV*. XI.5.4)

(7) "The Brahmacārin, born earlier than a Brāhmaṇa, rose up with penance and attired in energy. From him are born a

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(Contd. from page 306)

The entire hymn (*AV*. XI.5) is a glorification of a Brahmacārin. His greatness is figuratively described here and also in the subsequent verses. Here the word *Ācārya* means a preceptor or Guru. The preceptor performs for the disciple the part of a spiritual (second) mother and by the initiation (*Upanayana*) ceremony the young lad is regarded as regenerated or born anew. The Āśvalāyana Gṛhya Sūtra (I.20.2) and other Sūtras also refer to it.

Cf. (a) "मातुरग्रेऽधिजननं द्वितीयं मौञ्जिबन्धने ।
तत्र तद् ब्रह्मजन्मास्य मौञ्जिबन्धनचिह्नितम् ।
तत्रास्य माता सावित्री पिता त्वाचार्यं उच्यते ॥ (*Manu*. II.169-170)

(b) स हि विद्यातस्तं जनयति तच्छ्रेष्ठं जन्म । शरीरमेव माता पितरौ जनयतः ॥ (*Āpasta*. I.1.15,17)

(6) "इयं समित्पृथिवी द्यौर्द्वितीयोतान्तरिक्षं समिधा पृणाति ।
ब्रह्मचारी समिधा मेखलया श्रमेण लोकान् तपसा पिपर्ति ॥"
(*AV*. XI.5.4)

Here the word *Samit* means a log of sacrificial fuel. A Brahmacārin places it on sacrificial fire. The greatness and dignity of a Brahmacārin are not limited to any particular region but he conquers the whole universe with his labour and penance.

(7) "पूर्वो जातो ब्रह्मणो ब्रह्मचारी घर्मं वसानस्तपसोदतिष्ठत् ।
तस्माज्जातं ब्राह्मणं ब्रह्म ज्येष्ठं देवाश्च सर्वे अमृतेन साकम् ॥"
(*AV*. XI.5.5) (Contd.)

Brāhmaṇa, the highest Vedic Lore and all Devas—accompanied by immortality." (*AV*. XI.5.5)

EXPLANATION

The Ācārya or preceptor, i.e. the imparter of knowledge and learning, having initiated a Brahmacārin invests him with a sacred thread (*Yajñopavīta*). He instructs him (the necessity of) firmness in his vow or undertaking and bears him, as if it were, in his womb (like a mother) for three days and three nights. This is to say that he gives all (essential) instructions and explains to him the (proper) procedure of study. When he attains all learnings and becomes a scholar, he is regarded as born of knowledge. The glorious ones (i.e. Devas—the learned) convene to see him. They joyfully honour and eulogise him by saying, "Due to our good fortune and the favour of the Supreme Lord, you have become learned amongst us for the benefit of entire humanity." (*AV*. XI.5.3)

With the fuel for Agnihotra, the Brahmacārin fills the earth and the shining up-regions, i.e. he renders all beings living in these regions, happy with his learning and sacrifices. He fills with joy all living beings by penance as well as righteous conduct, teaching and propagating and also by adopting the symbols of celibate life, e.g., the Agnihotra and the girdle. (*AV*. XI.5.4)

The word Brahmacārin is derived from the root '*Car*' (to move) by adding the (noun) Brahma. Thus it means one, whose nature is to move (as if it were) in the (study of) the Vedic lore. 'He is robed in energy' means that he performs the severest penance. He is Brāhmaṇa because he knows the Vedas and God. He is the first (*Pūrva*), i.e., his *Āśrama* being the first (in graded order) is an (additional) glory to other *Āśramas*. He excels all by his virtuous (*Dharma*) conduct and remains firm. The learned (Devas) eulogise him, who is Brahma-*Jyeṣṭha*, i.e. who surpasses all by his knowledge and learning and who regards God as the greatest of all, is endowed with the supreme bliss, because of his knowledge of God and final salvation and has become a well-known (*Jātam*) scholar of the Vedas. (*AV*. XI.5.5)

(Contd. from page 307)

Here the word Brahma in the first half of the verse may mean a Brāhmaṇa. Brahmacarya is the cause of attainment of Brāhmaṇahood.

(8) "Lighted by *Samit* (i.e. knowledge), goes the Brahmacārir clad in antelope-skin, consecrate, long-bearded. He goe swiftly from east to northern ocean, grasping the worlds frequently bringing them near him." (*AV*. XI.5.6

(9) "The Brahmacārin revealing Brahma, *Āpas*, the world, Prajā pati, *Virāj* and *Parameṣṭhin* and living as a germ in the wom of the Immortal, has become Indra and destroys the wicke (*Asuras*)." (*AV*. XI.5.7

(10) "By self-restraint (*Brahmacarya*) and by penance, the kin protects the realm—he rules. By self-restraint, the Ācary seeks a Brahmacārin (to instruct)." (*AV*. XI.5.17

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(8) "ब्रह्मचार्येति समिधा समिद्धः कार्ष्णं वसानो दीक्षितो दीर्घश्मश्रुः ।
स सद्य एति पूर्वस्मादुत्तरं समुद्रं लोकान् संगृभ्य मुहुराचरिक्रत् ॥"
(*AV*. XI.5.6)

(9) "ब्रह्मचारी जनयन् ब्रह्मापो लोकं प्रजापतिं परमेष्ठिनं विराजम् ।
गर्भो भूत्वामृतस्य योनाविन्द्रो ह भूत्वासुरांस्ततर्ह ॥" (*AV*. XI.5.7)

Here the word '*Janayan*' expresses the idea of 'generating'. But it stands for 'revealing', i.e., explaining to the citizens of the world the greatness of the Supreme Being. It is a figurative expression. The other technical words occurring in the verse, i.e., *Āpas* and *Virāj*, have been explained by our author in his explanation. Brahmacārin explains all these things to mankind. He by virtue of his penance and other qualities attains the title of Indra.

(10) "ब्रह्मचर्येण तपसा राजा राष्ट्रं वि रक्षति ।
आचार्यो ब्रह्मचर्येण ब्रह्मचारिणमिच्छते ॥" (*AV*. XI.5.17)

Brahmacarya, i.e. self-restraint, means a religious study in general and specially the self-restraint and purity enjoined upon all religious students and regarded as permanent and pre-eminent virtue.

(Contd.)

(11) "By self-restraint (*Brahmacarya*), a maiden finds a youth to be her husband. By self-restraint the ox and horse seek to win fodder for themselves." (*AV*. XI.5.18)

(12) "By penance and by self-restraint (*Brahmacarya*) the Devas drive away death from them; and by self-restraint (*Brahmacarya*) Indra brings radiance to the Devas." (*AV*. XI.5.19)

EXPLANATION

The Brahmacārin radiant with the above-mentioned knowledge (*Samit*), attired in black buck-skin, &c., wearing hair and beard for a long

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The Taittareya Brāhmaṇa (III. 10.11.3) tells a tale which describes the great virtue ascribed to *Brahmacarya* :—

Bhāradvāja practised Brahmacarya during three lives. Indra, approaching him, when he was lying decayed and old, said : "Bhāradvāja, if I give thee a fourth life, what wilt thou do with it ?" He answered, "I will use it only to practise *Brahmacarya*." (*Muir*)

(11) "ब्रह्मचर्येण कन्या३युवानं विन्दते पतिम् ।
अनड्वान् ब्रह्मचर्येणाश्वो घासं जिगीषति ॥" (*AV*. XI.5.18)

(12) "ब्रह्मचर्येण तपसा देवा मृत्युमपाघ्नत ॥
इन्द्रो ह ब्रह्मचर्येण देवेभ्यः स्वरा१भरत् ॥" (*AV*. XI.5.19)

According to Dayānanda the word 'Indra' here means the Sun and the word Devas means senses, i.e., senses get light from the Sun.

The following note deserves mention here :—

"The hymn has been translated by Ludwig (Der Rig Veda, III, p. 452) and in part, by Muir (O.S. Texts, V, p. 400). According to Professor A. Hillebrandt, the Vedic poet's fancy has represented the mutual relations of the Sun and the Moon in those of the Ācarya and the Brahmacārin. Especially in stanza 3 (translated above), the Ācarya is the sun who devours the dying moon and keeps him within him during three nights. See 'Vedische Mytholgie' (I, p. 47). (Griffith)

time and having been initiated attains the highest bliss. He swiftly passes from the ocean of the observance of Brahmacarya to that of the house-holder's life. Grasping all the worth living regions (as if it were) he preaches law and righteousness again and again (to the people). (*AV*. XI.5.6)

Brahmacārin, learning the Vedic lore, (securing the knowledge of) *Āpas*, i.e. *Prāṇas*, and all knowable worlds, proclaiming God, the Lord of creatures who reveals Himself in many a way, living in the womb of immortality or emancipation, i.e. dwelling constantly in knowledge, like foetus in the womb, i.e., mastering duly all sciences, enlightening (the people) like the Sun (Indra), driving away the evil-doers, the ignorant, the hypocrites, the malevolent and ill-natured as the sun expels the clouds and the night, demonstrates all the virtuous qualities and destroys all the evil qualities.

(*AV*. XI.5.7)

By practising penance and Brahmacarya, a king protects the kingdom, i.e. attains special ability to protect the subjects. The Ācārya also, by acquiring knowledge through the observance of Brahmacarya, should seek the Brahmacārin (to instruct) and not otherwise. (*AV*. XI.5.17)

The Nirukta explains the meaning of the word 'ācārya' :—

(13) "An Ācārya (or preceptor) is so called because he formulates the character (*Ācāra*) (*Ā*+√*Car*) or collects the *Arthas* (*Dharma* &c.) (*Ā*+√*Ci* 'to pick up') or cultivates the understanding (*Ā*+√*Ci*)." (*N*. I.4)

Similarly by observing Brahmacarya, a maiden when attains her youth, gets a youngman to be her wedded lord of similar merits and not otherwise. She cannot wed earlier nor a dissimilar husband. The words 'ox' and 'horse' denote all mighty animals. Such animals and a horse desire to defeat their adversaries—the other animals—taking them as a straw through Brahmacarya. The purport, therefore, is that all men must practise Brahmacarya (when it is observed by the animals even).

(*AV*. XI.5.18)

Devas, the learned, by the power of Brahmacarya (and not otherwise) (which includes) the study of Vedic lore, knowledge of Supreme Lord,

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(13) "आचार्यः कस्मात्। आचारं ग्राहयति आचिनोत्यर्थान् आचिनोति बुद्धिमिति वा ॥" (*N*. I 4)

penance and the observance of righteousness (Dharma) overcome (lit. destroy) all the afflictions of birth and death. As by observing Brahmacarya, i.e. by obeying the laws (prescribed by God) verily, the Sun (Indra) (is able to) illumine and provide happiness to Devas, i.e. the organs of sense, similarly none can rightly achieve learning and happiness without Brahmacarya.

Therefore, all the three (remaining) stages of human life, viz. the life of a house-holder &c., can prosper and enjoy pleasures only if they are preceded by observance of Brahmacarya. Otherwise in the absence of root, there can be no branches. The strong trunks, fruits, flowers, shade, etc., come into being only when the root is existent. (*AV*. XI.5.19)

DUTIES OF A HOUSE-HOLDER

The undermentioned verses lay down (the rules of) a house-holder :—

(1) "We expiate by sacrifice each sinful act which we have committed whether in a village or in a forest, in company or in corporeal sense. *Svaha* !" (*YV*. III.45)

(2) "Give me, I give thee ; bestow on me, and I bestow on thee. Present to me thy merchandise and I will offer thee mine." (*YV*. III.50)

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(1) "यद् ग्रामे यदरण्ये यत्सभायां यदिन्द्रिये ।
यदेनश्चकृमा वयमिदं तदवयजामहे स्वाहा ॥" (*YV*. III.45)

This verse is spoken by the house-holder's wife or by her husband. The sin committed is expiated by entering into a house-holder's life. (Dayānanda).

"In village" : by oppression. "In the forest" : by cruelty to wild animals. "In company" : by contemptuous behaviour. "In corporeal sense" : by abuse of the tongue or other unruly limb.

(2) "देहि मे ददामि ते नि मे धेहि नि ते दधे ।
निहारं च हरासि मे निहारं निर्हराणि ते स्वाहा ॥" (*YV*. III.50)

According to Mahīdhara, line 1 is spoken by Indra and line 2 by the sacrificer. But according to our author God ordains to the house-holders here. This verse contains the fundamental principle underlying sacrifices "Give me, I give thee, etc.".

Cf. देवान् भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥
इष्टान् भोगान् हि वो देवा दास्यन्ते यज्ञभाविताः ॥ (*Bhagvad Gīta*)

(3) "Fear not, nor tremble thou, O House. To thee who havest strength, we come. I, possessing strength, intelligent and happy come to thee, House, rejoicing in my mind (i.e. spirit)." (*YV*. III.41)

(4) "The abodes on which the wanderer thinks, where the intense delight abounds—we call the Abodes, to (welcome us). Let them know us who know them (well). (*YV*. III.42)

(5) "The cows have been called to us here, the goats and sheep have been called (here) ; and here we call for *Kīlāla* (a juice) of our food. I have come to thee for safety and peace. May happiness, felicity and blessings be ours." (*YV*. III.43)

The (above-noted) verses refer to the stage of the house-holder's life.

EXPLANATION

May all our noblest deeds which we have performed as house-holders residing in (cities or) villages, e.g. the righteous propagation of knowledge, the procreation of offsprings, (the promulgation of) noble social order and other (similar) acts, resulting in universal benefit ; during the stage of a forest dweller, e.g. (realisation of God, the study of scriptures, the performance of penance, acts resulting in the benefit of society and nobility of mental and sensual acts) be for the purpose of the attainment of God and Emancipation. Whatever sin or evil act we may have committed, 'we expiate by the observance of the rules of *Āśramas*' (i.e. four stages of life). (*YV*. III.45)

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(3) "गृहा मा बिभीत मा वेपध्वमूर्जं बिभ्रतऽएमसि। ऊर्जं बिभ्रद्वः।
सुमनाः सुमेधा गृहानैमि मनसा मोदमानः॥ (*YV*. III.41)

(4) येषामध्येति प्रवसन् येषु सौमनसो बहुः।
गृहानुप ह्वयामहे ते नो जानन्तु जानतः॥" (*YV*. III.42)

(5) "उपहूताऽइह गावऽउपहूताऽअजावयः। अथोऽअन्नस्य कीलालऽउपहूतो गृहेषु नः।
क्षेमाय वः शान्त्यै प्रपद्ये शिवꣳ शग्मꣳ शंयोः शंयोः॥" (*YV*. III.43)

(Contd.)

God ordains :—

'O man ! you should speak (to one another) in the following manner: "Give me knowledge, wealth, &c., for my benefit ; I shall also give thee in return. Assume for me, good nature, liberality and gentleness ; I shall also have the same for thee. Have a righteous dealing in trade, i.e. sale, purchase, gifts, &c.; I also shall have the same attitude for you." The word *Svāhā* denotes that we should all cooperate with one another in speaking the truth, honouring the truth, acting the truth, and in listening to the truth. May all our transactions be guided by (the spirit) of truth.

(*YV*. III.50)

O men ! desirous of entering the life of a house-holder marry according to your free option and establish homes for yourself. While performing (the duties of) a house-holder shed all fears and do not tremble. Acquire the strength and prowess and then aspire to have all (worldly) possessions. (Speak to elder house-holders) I establish my home among you and possess courage and strength with pure mind and good intellect rejoicing in spirit. (*YV*. III.41)

A man, (living in distant countries remembers home and its intense pleasures and comforts (enjoyed by him previously). He, therefore, invites (*Upahvayāmahe*) to his house all persons associated with his domestic life, e.g. the friends, relatives, the preceptors, &c., as a mark of respect to them on the occasions such as marriage, &c., so that they may stand witness to his faithful observance of the pledges taken at the time of marriage and other laws to the best of his knowledge and to the fact that he married out of free choice after attaining manhood.

(*YV*. III.42)

O Supreme Lord ! may we possess plenty of domestic animals (cows &c) and also the land, sense-organs, knowledge, light and pleasures, in

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According to ritualists the house-holder reads the Mantras (*YV*. III.41-43) on approaching the Dakṣiṇa fire on departing from and returning to his house.

The word '*Kilāla*' is read in the list of synonyms for food in the Nighaṇṭu. It is a sweet juice. According to Griffith '*Kīlāla*' is meath—a sweet beverage, the nature of which is uncertain.

our life as house-holders by Thy grace. May the sheep and goats be favourable (*Anukūla*) to us. The word '*Atho*' means a thing in addition to the aforesaid objects, i.e. in addition to the previously stated things, may we have the sweetest juices (*Kīlāla*) of edible things. (There is a change of person here, i.e., second person for the third person). (Addressing the objects it is stated) O ye Objects ! i.e. those which have been stated above, we procure you for my safety and well being. By obtaining you may we attain the joys of this world and the bliss of the next world, i.e. the perpetual happiness and well-being. The word '*Śam*' is a synonym of '*Pada*' according to the Nighaṇṭu. May we promote two-fold happiness referred above for the benefit of the others living in the house-holder's life. (*YV*. III.43)